THE HISTORY of POPERY, OR PACQUET OF Advice from Rome.

The Fourth Volume.

CONTAINING

The LIVES of Eighteen POPES,

AND

The most remarkable *Occurrences* in the Church, for near *One hundred and fifty* Years, *viz.* From the beginning of *Wickliff*'s Preaching, to the first Appearance of *Martin Luther.*

Intermixt with several large *Polemical Discourses*; as whether the present Church of *Rome* be to be accounted a Church of Christ; whether any *Protestant* may be present at *Mass*: and other Important Subjects.

Together with continued *Courants*, or innocent Reflections weekly on the *Distempers* of the times.

Cujus aures clausæ Veritati sunt, ut ab Amico Verum audire nequeat, hujus salus desperanda est.—Cicero Rhet. 1.

LONDON, Printed for, and are to be sold by *Langley Curtis*, at the Sign of Sir *Edmundbury Godfry*, near *Fleet-Bridge*, 1682.

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THE PREFACE.

PRefaces are many times more for faſhion-ſake than neceſſity, and being eſteem'd rather as Complements than ſerious matters; are as ſlightly paſſed over by the Reader, as ſuperfluouſly added by the Author. More eſpecially we might ſeem excuſable, if we ſhould not comply with the Tyranny of Cuſtom herein, before this *Volume*, having *preambled* at large to the other Three; and given not only an account of the reaſon and *deſign* of this work, but anſwered moſt of the Objections and *Scandals* commonly caſt upon it.

This 4*th* Volume, 'tis true, is not large in bulk, yet contains the Hiſtory of a very remarkable period; *viz.* From *Wickliff*'s dawning, to the day-break of *Luther*; and exhibits not a few choice *Occurrences*, and moſt fit to be known, as by the Table may appear.

Eſpecially it demonſtrates us to what a deſperate degree of *Corruption* the *Roman* Church was degenerated, and what a Chaos of Errors, Superſtition and Impiety ſhe was become; inſomuch that complaints were daily put forth by all thoſe that had any Sparks of Grace and Virtue in them, though yet joining with her in communion: and as theſe abuſes ſhew'd the *need* and neceſſity of a Reformation, ſo they both led

people to desire it, and also did *justify* the same when effected.

But still some envious *Carpers* will come with *Judas*'s Objection, — *Quorsum perditio hæc*, what need so much wast of Paper? What occasion have we for your paltry Sheets? Are not all these matters better and more copiously set forth by a multitude of diligent Historians, and accurately handled by many Learned Divines? I confess, men of *Letters* and *leisure*, are or may be sufficiently accommodated with Books of that kind; but many of them writ in Forreign Languages, and either unintelligible to our common Country-men, or too dear for their Pockets, or too voluminous for their time to peruse. 'Tis to serve these, that our Labours are design'd; nor have they we hope, been altogether unprofitable on that Account, but have given the vulgar *Englishman* as much Insight into the Mystery of Iniquity, perhap as any one single work whatsoever. Besides, though, *Nil dictum quod non dictum prius*, the *matter* be not *new*, yet there may be some *new*, a handling of the same things in another manner; and when diverse persons treat of the same subject, something may be found in one which is not in another; and in one Pacquet, you have many times the substance and choicest notes of several Authors, like a *Posy* made up of several Flowers.

Before the late Troubles in *England*, or the date of forty one, several *Godly learned* men have either *expressed* (as Mr. *Archer*, of Christs personal Reign on Earth, *p.* 50. and 55.) or *Intimated* (as Mr. *Mede* on *Rev.* 11.7.) That (in their opinion) *Popery* shall yet again for a while universally or very generally prevail in many or most of these Countrys and Nations out of which it hath been expell'd. With whom

whom as to this particular, the most profound and Reverend Archbishop *Usher* did not only concur in opinion, but seems to be very much assured, or to have had a kind of particular foresight of the sharp persecutions that shall attend this last effort of Antichrist; if that Paper call'd his *Prophesy* may be credited, which I never yet heard disprov'd: to which we may add that *dismal* prospect of affairs which our eyes behold, it being certain that the *Protestant Interest* throughout *Europe*, was never *lower* since the beginning of Queen *Elizabeth's* Reign, than it is at this Instant. And therefore certainly since the danger is so near and so great, it concerns all *Protestants* to Arm themselves for the Encounter; to study the points in Controversy between us and the Papists as far as their Leisure and Abilities will give them leave, and both to establish themselves in the truth, and be acquainted with the Sophisms, specious pretences and inticing *Fallaces* of the Romanists, that they may the better avoid and confute them.

More especially to warn people from *Hypocrisy* and sinful compliances, in case Superstition should ever prevail to a publick Establishment (which God forbid) we have at large in this *Tome* evinc'd the present *Synagogue of Rome*, not to be a Church of Christ, and the extream hazard all those run of their *Eternal Salvation*, who continue therein; as also the *Sin* of frequenting their Idolatrous *Mass*, though only in formality, and outward Complaisance or Curiosity.

There are too many *Errors of the Press*, which thou may'st meet with in this Volume, which I desire thee to Correct and pardon; being generally very obvious to a Considerate Reader, by the sense and words foregoing and subsequent. And if there happen

happen any more material miſtakes, I beg the ſame exerciſe of thy Candour; our Books are like our ſelves —— *Vitio ſine nemo naſcitur, optimus ille*
Qui minimis urgetur——.

I ſhall detain thee no longer, but praying unto the Lord to preſerve his Church from Errors without, and to purge it from Errors within, I reſt

Thy Friend and Servant,

In what I may,

HEN. CARE.

Some

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The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, Dec. 23. 1681.

Magnus ab Integro ſeclorum naſcitur Ordo.

A Preliminary *Diſcourſe to this Fourth Volume. The Hiſtory of* John Wickliff, *his* Parts, Doctrines, *&c. with a brief* Draught *of the Complexion of thoſe Times.*

IN our *three* foregoing *Tomes* we have trac'd the *Roman Lucifer* from his very *Cradle*, and purſued him in all his ſubtle *windings*, 'till we found him mounted aloft, exalting himſelf *above all that is called God*, diſpoſing of the *Crowns* and Kingdoms of Princes at his pleaſure, and trampling their *Royal Necks* under his audacious Feet. We have alſo particularly conſidered the *Riſe* and *Progreſs* of the Apoſtacy, under what pretences the reſpective Errors, Superſtitions, and Idolatries *crept* into the Church, and how they were entertain'd and *promoted* from time to time by the Pope and his *Clergy*, in order to gratifie their own Pride and Covetouſneſs.

Thus have we follow'd the *Thread* of the Story to the 14*th* Century, at which time it pleaſed God to raiſe up *Wickliff* an *Engliſh-man*, who, more loud than any before him, ſounded

the Alarm-Bell of Reformation, and by continual preaching and writing against the lazy Friars and their Fopperies, that the Impressions (altho his wicked Enemies burnt the good Man's Bones long after) made in the Minds of Men by his Doctrines, could never be totally *effaced*, but remain'd more or less in several parts, even 'till *Luther*'s days: And indeed it was high time for some such *burning and shining Light* to arise, for almost all the World sat in *darkness, and the shadow of Death*. The *name* of *Christianity* was left, but scarce any thing else; the *true* and *lively* Doctrine of our Blessed Lord and Saviour, was for the most part as unknown to those who call'd themselves after his Name, as to the *Heathen* themselves. The vileness of our *natural* State, the strength and turpitude of *Sin*, the end and use of the *Law*, the *Offices of Christ*, and the Holy Ghost the Comforter, the Nature of *Faith*, the true works of *Grace*, and liberty of a Christian Man, *&c.* were Points neither understood, nor enquired after. There was rarely a word of Scripture mentioned; *Divinity* and Learning were both confin'd close Prisoners to the *Schools*, and there miserably perverted into *Cobweb Notions*, and wrangling *Sophistry*. Instead of reading the Evangelists and St. *Paul*, Men spent their time and Brains in studying the *crabbed perplexities* of *Scotus*, and the *Master of the Sentences*, and the World forsaking the vivifying Power of God's Spiritual *Word* and Doctrine, was altogether first *blinded*, and then *led* with external gawdy Pomp, dazling Ceremonies, and multiplied humane Traditions. Scarce any thing else being seen in the *Churches*, heard in their *Sermons*, or intended in all their Devotions; so that the People were taught to worship nothing but what they *saw*, and they saw almost nothing which they did *not* worship: Witness the multitudes of *Images*, *Crosses*, *Pictures*, *Reliques*, *Shrines*, *Tombs*, *Altars*, *&c.* all the Objections of their foolish Devotions. Instead of the Poverty and *Purity* of Christ, there was Pride and Superfluity, and all kinds of *abomination of Life*; instead of the Apostolical Labours and Humility, *Sloth* and *Ambition* had seiz'd upon the Priests. The simple and *unlearned* being far from all knowledge of the Holy Scripture, thought it enough for them to know only these things which were delivered them by their Pastors and Teachers, who were almost as ignorant themselves, and taught nothing but what they received from the Court of *Rome*, where-

whereof the most part tended more to the profit of their *Order*, advancing the Pope's Interest, or filling with *Money* his Coffers, than to the *Glory of Christ*, or real advantage of Soul's. The Christian Faith was counted no other thing than to know, *That Christ once suffer'd*, that is, 'twas enough for us to know what the *Devils* also knew; Men were so addicted to the Hypocrisie of outward shews, that the Religion and Holiness, even of the most Learned and Pious, seem'd altogether to consist in the observing of *Days*, *Meats*, *Habits*, and such vain circumstances: Hence arose so many *different* Orders of Religion, or Fraternities of Monks and Friars, with Vestures of several fashions, and various *colours*: Hence likewise came your *Pilgrimages* to *Loretto*, to *Rome*, to *Compostella*, *&c.* As if St. *James* at *Compostella* would do that, which Christ *could* not do at *London* or *Canterbury*; or as if our Omnipotent Omnipresent *Jehovah* were not of like power or strength, and pity and compassion in *every* place; or could not be found, unless by running and gadding hither and thither contrary to his own Requirements. (*Neither at Jerusalem, nor in this Mountain, but in Spirit and Truth shall ye worship the Father, for such he seeketh to worship him.* John 4. 22.) The *Holiness* requisite all the year was put off to *Lent*. No Country to be counted Holy, but *Palestina*, because thereon Christ had walked with his corporeal Feet. Instead of taking up the *true* Cross of Christ by Patience, Humility, Self-denial, Mortification, *&c.* people go *together by the Ears about the material* Cross whereon Christ suffered; and though they knew not where to find it, yet upon an imagination that it was in those Parts, all Christian Kings and Princes are set *agogg*, many of them ruin'd, and 'tis believ'd, some *millions* of Men slain and destroy'd in these pretended Holy Wars; who though otherwise never so debauch'd and wicked, are yet assur'd to go *to rights* to Heaven, the meritoriousness of this Expedition expiating all their Villanies.

This was the state of Christendom in those days; and wanted not the World then an *Hercules* to purge such an *Augean Stable?* Yes certainly; and Providence provided him, even *Wickliff*, a valiant and well-appointed Champion, for whom I may borrow that *Encomium* which *Syracides* bestows on *Simon* the Son of *Onias*, Eccles. 50. 6. *He was as the morning Star in the midst of a Cloud, and as the Moon being Full in her Course, as the Sun shining*

on the Temple of the Most High, and as the Rain-bow diverting our fears of a Deluge, as the Flower of Roses in the early Spring, as Lillies by the Rivers, or as the Branches of the Frankincense-Tree in the time of Summer.

Touching *Wickliff's Parentage*, all we can find, is, That he was born about the farthest part of *York-shire*; and Mr. *Birckbek* who was Minister of *Gilling* in those Parts, in his Learned Treatise, Entituled, *The Protestants Evidence*, printed 1632. *Centur.* 14. assures us, That some of the Family remain'd there then, and probably may continue to this day; his words are these: "Our Country-man *John Wickliff* was born in the North, where "there is (near to the place where I live) an ancient and wor-"shipful House bearing the name of *Wickliff* of *Wickliff*. But in *what Year* he was born, is not Recorded, only 'tis certain, that he was liberally Educated, and became Learned beyond that Age, and flourished about the year of our Lord 1371. in the Reign of King *Edward* the Third, being then Fellow of *Merton-Colledge* in *Oxford*: (A *happy Foundation*, Illustrious for breeding many most famous Men, as Friar *Bacon*, *Burley*, *Scotus*, *Occham*, *Peccham*, *Bradwardine*, *&c.*) He was afterwards *Master* of *Baliol-Colledge* in *Oxford*, where he commenc'd *Doctor*, and was chosen *Reader in Divinity*: In which public Lectures he shew'd himself a deep Schoolman, as in his *ordinary* Sermons a faithful Pastor of the Church, for whose Edification he spar'd no pains, for he *Translated the whole Bible into the vulgar* Tongue, *one Copy whereof, written with his own hand*, is, or lately was, extant in St. *John Baptist Colledge* in *Oxford*. He was beloved of all good Men for his *holy Life*, and admired even by his Adversaries for his *Learning*: For we find *Walden*, his profess'd and spiteful Enemy, in a certain Letter to Pope *Martin* the Fifth, forc'd to acknowledge, That *he was wonderfully astonish'd at his most forcible Arguments, the various and pertinent Authorities he had gathered, with the vehemence and smartness of his Reasonings.* Nor was he unacquainted with *Humanity*, or polite *Civil* Learning, (especially he is observed to have been well read in our *English* Laws) and wrote so many *large* Volumes, as well in Philosophy as Divinity, as the same is almost incredible.

He seem'd to follow in the course of his Studies the method of the Schoolmen, and amongst them was a profess'd follower of *Occham*, by reading of whose Works, and sundry others who lived

lived about the ſame time, or not long before, as *Bradwardine*, *Marſilius*, St. *Amore*, *Abelardus*, *Armachanus*, and that great and godly Learned Man *Rob. Groſthead*, and eſpecially and above all by diligent peruſal of the Holy Scriptures, God gave him grace and underſtanding to ſee the truth of his Goſpel, and by ſeeing it, to loath all *ſuperſtition*, and the ill precepts and practiſes of the then pretended Rules of the Church. In particular, by *Occham* and *Marſilius* he was informed of the Popes *Intruſions* and *Uſurpations* upon Kings, their Crowns and Dignities. *Guido de* S. *Amore*, and *Armachanus*, ſhew'd him the ſundry *abuſes* of *Monks* and Friars in upholding this uſurped Power. By *Abelard* and others he began to have a right Apprehenſion touching the Sacrament of the *Lords Supper*. *Bradwardine* taught him the Nature of a *true ſole juſtifying Faith*, againſt Meritmongers and Pardoners: Finally, by *Groſthead*'s Work, with which he ſeem'd moſt converſant, he deſcried the Popes to be the *very Antichriſt*, by hindering the Goſpel to be preached, and placing unfit and unworthy Men in the Church, and in making all Religion ſubſervient to his damnable Policy.

Being thus enlighten'd, 'tis no wonder if in his Writings and Preachings he delivered many things againſt the then corrupted Doctrine of the Church; but his Poſitions were chiefly directed againſt the ſeveral Orders of *Begging Friars*, (who were his profeſſed Perſecutors) and all Foreign uſurped Juriſdiction of the Pope. By which he purchaſed ſome favour, or at leaſt connivance at Court, and got his other Complaints againſt them for other matters, the more eaſily heard and regarded, for at that time the Friars Orders, by their manifold and notorious Diſorders, were become exceeding *odious*, and the Popes pretences of Juriſdiction by Proviſions, Reſervations, and Collations, not only grievous, but utterly *intollerable*. This made way unto thoſe excellent Acts of Parliament of *Præmunire*, againſt any that ſhould appeal to *Rome*, or draw the Subjects of *England*, *ad alind Examen*, *To any Foreign Juriſdiction*; as alſo againſt *Proviſors*, and the Abuſes of *Begging Friars*, which ſo bridled and reſtrained the Pope's Authority, that he could but little prevail in *England*, during the Raign of King *Edward* the Third, or *Richard* the Second. Towards making which Law, *Wickliff* had no ſmall Intereſt, by *diſpoſing* ſeveral of the Nobility and the Body of the Commons thereunto; maintaining no leſs *Loyalty*, and

Mag-

Magnanimously than *Learnedly*, the King's Jurisdiction, Crown, and Dignity, by the Laws Civil, Canon, and Common. For which reason, the Learned Dr. *James*, in *Wickliff*'s Life, tells us, That he was by *one King sent Ambassador* into Foreign Parts, and by another *consulted here at home*. But amongst all his Arguments, he most insisted upon those, drawn from the *common Municipal Laws* of *England*, (the best *Bull-works* for the Prerogative and Imperial Right of our Kings, against all the Usurpations and Encroachments of any *Exotic Claim*) for the maintenance of his Opinions; and the better to enable him therein, he had good Directions and Advice from time to time from the Reverend *Judges* and Sages in the *Law*.

He was not so much hated of the Monks and Clergy out of Self-interest, because he *opposed* their lewd Practises; but he was much *indulg'd* and favour'd by the *Temporal* State for his Piety, Learning, and Virtue: For not only many of the *Nobility*, but the City of *London*, and the University of *Oxford*, were his Friends; which makes *Walsingham* the Monk angry (who upon all occasions vomits out his Gall against poor *Wickliff*) that that famous *Academy*, where (as he saith) *was the very height and top of Wisdom and Learning*, should so kindly entertain him. Nor were they *Freshmen*, or *younger Fry* of Students there, that were his Admirers, but even the *Heads* and *Chief* of the University; for Mr. *Robert Rigge* Vice-Chancellor, and the two Proctors, took part with him; as also *Nicholas Herford*, *John Ashton* of *Merton Colledge*, *John Ashwarby* of *Oriel Colledge*, Minister of St. *Maries* Church; these all being Preachers, and *Batchelors of Divinity*, joined with him, and were put to Trouble for the same.

THE

THE COURANT.

Tory. NAY! now I think you are met with; what say you to that *ingenious Piece* publish'd last week, Entituled, *A Postscript of Advice from Geneva.*

Truem. I shall not say much to it, let *my Lords the Bishops* look after it; for as Governours (under His Majesty) of our *Protestant Church*, I humbly conceive it concerns them abundantly more than *me*, since 'tis plain, the Libel is the spawn of some *rank* invenom'd Popish Priest; and whether *Nat. Thompson* or Gammer *Turner* (a profest *Papist*, or a *masqueraded* one) Midwif'd it into the World, is not much material. It pretends indeed to fall foul on the *Calvinists*, which possibly Striplings in *Divinity*, or some of the short sighted Laity, may think at this time of day a mighty Service to the *King* and the *Church*. But whoever is conversant in *Roman Catholic* Authors, cannot but know, that they frequently Nickname the Church of *England*, and her *truest* Sons, with that opprobrious Title. I appeal to all the Learned moderate Divines of our established *English* Church, if this be not true; nay, I my self at two hours warning could give more than 100 Instances of it: But I shall be content at present only with one, but 'tis of a Pope (who you know is *Infallible* in his Rogueries) in a Bull against Blessed Q. *Elizabeth*, we have these words, *Impia Mysteria & Instituta ad* Calvini *præscriptum, &c. The wicked Mysteries and Institutes, according to* Calvin's *prescription, by her received and observed, she hath commanded to be embrac'd by her Subjects.* In a word, 'tis evident this skulking Author's business is to *scandalize* all the Learned pious Instruments, which God hath made use of for the first *Reformation:* As not only *Calvin*, *Zwinglius*, and *Beza*, p. 1 & 2. but *Luther*, *Melancton*, *Bucer*, *&c.* p. 5. Therefore with what Notion would a *Cranmer*, or a *Ridley*, or a *Latimer*, (those glorious Martyrs) or even Patient *Hooper* himself, or Reverend *Jewel*, and such-like *famous* Lights of our Church (some of them the very Compilers of the *Venerable* Liturgy) have beheld such a virulent

lent Pamphlet? Or can any Man that has a value for the Proteſtant Religion, but feel his Blood *curdle*, to ſee it ſold with Impunity at the *Royal-Exchange*, and through the Streets of a *Proteſtant* City, which by the very ſame deviliſh Hands was within theſe 16 years laid in Aſhes.

Tory. Come, come, you are *hot* and peeviſh; I doubt 'tis only becauſe it preſſes you too cloſe; for only thoſe that know not how to *anſwer* Books, would ſtifle and have them ſuppreſs'd.

Truem. Nay then, let it go on, for I am ſure the matter of it has been anſwer'd 150 times: There's nothing in this Pamphlet but *Parſons*, that *Baſtard* of a Jeſuit, ('tis the Complement his own Brother-Prieſts gave him) printed long ago. You may find it too in a Book, Entituled, *The Image of both Churches*, written by one *Musket* a Jeſuit, and printed in King *James*'s time; or you may have the effect of it in a Pamphlet, Entituled, *Philanax Anglicus*, ſcribbled ſoon after His Majeſty's happy Reſtauration by a Popiſh Doctor of the Civil Law; to which, the Reverend *Du Moulin*, one of the Prebends of *Canterbury*, return'd an Anſwer. But if no ſuch Refutations were extant (as 100 are) yet all the World knows your *Bolſec* was a moſt proſtituted Liar, and the reſt of your Authors forg'd and Counterfeit. Nor will, I hope, any that are truly of the Church of *England*, be bubbled with ſuch *ſtale* Shams; but rather take notice *who* they are that thus blow theſe Coals, and keep ſuch a noiſe againſt *Calviniſts*, ſuch a ſtir againſt *Ignoramus* Juries, and are ſo over-joy'd at the proſecution of Conſcientious *Diſſenters*; and if they find them at bottom no other than either *Papiſts*, or *Atheiſts*, or Debauchees (who are half one half tother) they may then competently judge whoſe Intereſt is promoted by theſe Intrigues.

Tory. Well, there's no talk to you now; but I'le warrant you *L'Eſtrange* will *Crow* bravely this fortnight for the other days work in the City.

Truem. What! becauſe his old friend *John Starkey* is made one of the *Common-Council*? I tell you, Sir, I value *Roger's Obſervatoriſms*, no more than I do *Euſtace Commyne's Narrativiſms*; they both pretend to ſerve the *Royal Family* and the *Biſhops*, and in truth they both perform it at the ſame Rate. Nor will you find much more reaſon upon the whole matter to thank St. *Thomas*, than you have to Sacrifice to Madam *Addreſs*, who, 'tis forty to one when you come to try her, will prove as Errand a *Filt*, and as *Inſignificant* as an *Iriſh* Evidence.

Printed for *Langley Curtis*, 1681.

The Weekly Pacquet
OF
Advice from Rome:
OR,
The History of POPERY.

The Fourth Volume.

FRIDAY, Dec. 30. 1681.

Potentes in Clero qui Religionem Christi dissipant sub pallio Sanctitatis, vel puniuntur hic per præpositos suos, aut Laicos, vel destruuntur per vastationes Hostiles, vel congregant facinora in ultionem Divini Judicii. —— Wickliff de verit. Script. p. 432.

Objections against Wickliff, *answer'd. An Example or two of his writing in his own* ancient Style. *His Troubles. The University like to reject the Popes Bull*, &c.

THE *Papists* (who are most exquisite and ready *forgers* of Lies and Scandals on all that oppose or go about to detect their Villanies) have raised several Aspersions and Calumnies against honest *Wickliff*.

As first, they affirm, That his Preaching was not out of *Conscience*, but *spite* and desire of *Revenge*, because (forsooth) he was put by the Bishopprick of *Worcester*, which he aim'd at—Therefore he declaim'd so fiercely against the Church.

Anſw. This is only the malicious ſuggeſtion of *Parſons* and *Brerely*, and ſuch upſtart Pettifoggers for the Church of *Rome*: There is no *ancient* Author (tho moſt of them, as being *Monks*, rail horribly againſt poor *Wickliff*) that mentions any ſuch matter: Nay, *Parſons* himſelf gives himſelf the Lie, for in his three Converſions, *Part* 3. *Cap.* 5. *Numb.* 14. he ſaith, Wickliff *condemn'd all temporal Goods* — How then ſhould he ſo greedily affect the Biſhopprick of *Worceſter*? And elſewhere he confeſſes, That *Wickliff* was in great *favour* with the Duke of *Lancaſter*, who bore chief ſway during the time of King *Edward* the Third; ſo that if *Wickliff* had been ſo fond of a Biſhopprick, ſure that Duke's Intereſt might have got him one.

2. They object, that *Wickliff* taught, That ſo long as a Man is in *deadly Sin*, he is no *Biſhop* or *Prelate*, neither doth truly *Conſecrate* or *Baptize*.

Anſw. If *Wickliff* did ſay ſo, what more did he ſay, than what St. *Ambroſe* had ſaid before him — *Unleſs thou embrace and follow the good works of a Biſhop, a Biſhop thou canſt not be.* — *Ambr. de dignit. Sacerd. cap.* 4. Nay, there is a Vote of a Council (if that will help the matter) in a Caſe almoſt to the ſame effect — *Quicunque ſub Ordinatione Presbyterii vel Epiſcopatûs, mortali Crimine ſe dixerint eſſe pollutos à ſupradictis Ordinationibus ſubmovendos eſſe Cenſuimus*: "Whoever coming under Ordina-"tion of the Presbytery or Eiſcopacy, ſhall be polluted with "mortal Sin, we think it fit, That ſuch be removed from thoſe "Orders, ſaith the Synod of *Valentia*, held under *Damaſcus*, *cap.* 4. It muſt be remembred, that *Wickliff* lived in a moſt corrupt Age, when the Clergy were ſo *feared* in Impiety, that it required *ſharp* Launcings, and good ſtore of Vinegar to make them ſenſible. It was only their *abuſes* he inveigh'd againſt ſo tartly, for elſewhere he reproves thoſe that would *not obey their lawful Prelates*; and in his Book of the *verity of the Scripture*, he thus explains his meaning: *Nomen non facit Epiſcopum ſed vita, &c.* "It is not the Name, but the Life that makes a Bi-"ſhop. If a Man have the Name of a Prelate, and does not "anſwer the reaſon thereof in ſincerity of Doctrine, and inte-"grity of Life, but live ſcandalouſly in open Sin, he is but a "*Nomine tenus Sacerdos*, A Biſhop or Prieſt in Name, not in "Truth.

" Truth. Yet ſtill *Wickliff* did not deny, but that ſuch an ones Miniſterial Acts were valid; for ſo in the ſame Treatiſe, p. 138. he ſaith— " Unleſs the Chriſtian Prieſt be united unto Chriſt " by Grace, Chriſt cannot be his Saviour; *Nec ſine falſitate* " *dicit verba Sacramentalia*, Nor can he pronounce the Sacra- " mental words without Lying; *Licet proſint Capacibus*, The " notwithſtanding they are available ſo far, that the worthy " Receiver is thereby *nothing hinder'd* from partaking of the " Grace ſignified.

Obj. 3. They pretend, that *Wickliff* maintain'd, That it was *not lawful for any Eccleſiaſtical perſons to have any Temporal Poſſeſſions*, or property in any thing.

Anſw. This is *falſly* imputed to him; he only tax'd the *Abuſes* of the Revenues given to ſo many Abbies, Priories, and Monaſteries, tending only to Superſtition, and the keeping ſo many Drones in idleneſs: And therefore he was of opinion, That our Kings *might* diſpoſſeſs them thereof, and give them *Genti facienti Juſtitiam*, to good and godly Uſes. The *Poverty* he exhorted to, was no other than that which St. *Paul* recommends, viz. *Having Food and Rayment, therewith to be content*. He did not debar Miniſters from *actual* having, but from Covetous affecting the things of this World, which are to be Renounc'd (ſaith he) *Per Cogitationem & Affectum*, in the Mind and the Affections.

Obj. 4 They charge him with aſſerting, *That God ought to obey the Devil.*

Anſw. This is ſo *ſenſeleſs* and improbable a Slander, that no Man in his Wits can believe it. And on the quite contrary, *Wickliff* in his Commentary on *Pſal.* 112. Expreſly affirms, *That the Devil can do nothing without God's permiſſion.*

Obj. 5. Well, but if they cannot fix *Blaſphemy* upon him, they will charge him with *Treaſon*. This is a frequent Stratagem of the Devils and his Inſtruments — *If thou ſuffer this Man, thou art not* Ceſar's *Friend*, ſaid the *Jews* of old; not that they cared for *Ceſar*, but only to gratifie their own Revenge. Thus

the *Papists* charge *Wickliff* as a Teacher of *Sedition*, and an opposer of Magistrates; and that if a Civil Magistrate be in a mortal Sin, he is no longer to be *obey'd*.

Answ. There is much *craft* and *malice*, but very little truth and no reason for this Slander. *Wickliff* indeed, in several of his Works, admonisheth the King (and all other inferiour Officers and Magistrates) that he beareth not the Sword in vain, nor hath his Office for nought, but to discharge well and truly the part and Office of a King, by seeing wholsom Laws duly executed, and Justice impartially administer'd: And tells him, That if he be defective in such his Duty, by suffering the Sword of Justice to rust in its Scabard, and his People to perish for want of good Governance, then he is not *properly and truly a King*, that is, in effect and operation, for so the words must necessarily be understood, being spoken by way of Exhortation. But otherwise, so far was *Wickliff* from mutinying himself, or perswading others to any act that was *Rebellious*, that never any Man in those times did so stoutly assert the King's Supremacy in all Causes, and over all Persons, as well Ecclesiastical as Civil, against all usurped foreign Jurisdiction, for which (amongst many others) he gives this reason: That otherwise our Soveraign should not be King over all *England*, but *Regulus parvæ partis*, a petty Governour of some small parts of the Realm. — Nor does any thing, tending to countenance Rebellion, appear in any of his *Works* that are extant. But the Friars and proud Clergy having an inveterate spleen against *Wickliff*, and there happening to fall out about the same time a grievous Insurrection of the Commons under *Wat Tyler*, occasioned chiefly upon a civil score, about Taxes, Commons, and Servitude, but much augmented by one *John Ball* a Priest, (and one of *Baal*'s Priests too for ought I know, for he does not at all appear to be any of *Wickliff*'s Followers) therefore, in spight to *Wickliff*, they cast the *odium* of that Frantic Tumult upon him and his Doctrine.

But indeed as *Wickliff* was a person of extraordinary Learning and Piety, so that in substance he held and taught the very same Doctrines as are at this day maintained by the Church of *England*, is demonstrated by the Learned Dr. *James*, *Oxford* Library-keeper, in his Book, Intituled — *An Apology for* John Wickliff, *shewing*

shewing his Conformity with the new Church *of* England, *&c.* Printed *Anno* 1608.

However to the end the vulgar Reader may better judge of this reverend man and his Works; I shall here produce some few passages out of two of his Books, Printed by the said *James* from the *Original Manuscripts*, remaining one in *Bennet College Cambridge*, the other in the Publick Library at *Oxford*. The English being excusable considering 'twas wrote above 300 years agoe in his complaint to King *Richard* the Second, and his Parliament. *Article* 2. He hath these words — 'Nothing ought to be damned as errour and false, but if it savour errour or unrightewiseness against Gods Law.

And *Article* 4. He prays. 'That Christ's teaching O be-'leave of the Sacrament of his own Body, that is plainly tawght 'by Christ and his Apostles, in *Gospels* and *Pistles* mayen be 'tawght openlie in Churches of Christen People, and the 'contrary teaching and false beleave is brought up by cursed 'Hypocrits and worldlie Priests unkunning in Gods Law, which 'say they are Apostles of Christ but are Fools.

And he concludes that Article with these words — 'As 'Christ saved the wordle by writing and teaching of foure 'Evangelists, so the Fiend casteth to Damme the wordle and 'Priests, for letting to Preach the Gospel by these four; by 'sayned Contemplation, by Songs, by Salisbury use, and by 'wordly business of Priests.

And in his Treatise against the Orders of Friars, *Ca.* 4. runs thus:

'Friars sayen, that if a man be once professed to their Re-'ligion, he may never leave it, and be saved, though he be never 'so unable thereto; for al time of his life, and they wil nede 'him to live in such a state ever more, to which God makes 'him ever unable, and so nede him to be damned. Alas, out 'on such heresie that *Mans Ordinance* is holden stronger than 'is the Ordinance of God. For if a man enter into the newe 'Religion against mans ordinance, he maie lawfully forsake it; 'but if he enter against Gods Ordinance, when God makes him 'unable thereto, he shall not be suffered by *Antichrist*'s power 'to leave it. And if this reason were wel declared, sith no 'man wote which man is able to this new Religion by Gods 'dome, and which is not able, no man should be constrained

'to

'to hold forth this new sect, and thus this new Religion maie
'not last, but if it be by this *Blasphemie* to constraine a man
'unable by Gods *dome* to hold this new sect, and suffer him not
'to come to freedome of Christs Order. And *Chapter* the 4th.
'Friars saien, if a man bee professed to there holie Order, hee
'shal not Preach freelie and generallie, the Gospel of Christian
'men without en *licence* of his Soveraign, for virtue of obedi-
'ence be his Soveraign never so cursed man of life and un-
'cunning of Gods Law and enimie to Christian men souls, and
'in case a *foule Devil* of Hel; thowgh this man professed have
'receaved of God never so much cuninge of Gods Law, and
'power, and wil, to work after this cuninge; and so this
'man shall needes be damned for wispending of Gods treasure,
'For sith Gods Law saies, that hee is out of Charity that helps
'not his Brother with bodilie Almes, if he maie in his nede,
'much more is he out of Charity, that helpes not his Brothers
'soule, with *teaching* of Gods Law, when hee sees him runne
'to Hel, yea by gnorance. And thus to magnifie and maintaine
'their rotten sects, they neden men by Hypocrisie, falseteach-
'ing, and strong paines, to break Gods heasts and leese Charity.
'Out on this false heresie and tyrantrie of Antichrist, that men
'be neded strangely to keep more his Lawes and obaye more to
'them then to Christ's Commandements ever rightful.

And *Page* 17. Thus —— 'As Christ saved the wordle by
'writing and teaching of foure Evangelists, so the Fiend casteth
'to Damme the wordle and Priests for letting to Preach the
'Gospel by these foure; by fained Contemplation, by Songs,
'by Salisbury use, and by wordly buysines of Priests.

THE

The COURANT.

Illa propago
Contemptrix Superûm, *Sæveque avidissima* Cædis
Et violenta fuit; Scires e Sanguine Natos.
Ovid. 1. Metam.

Tory. 'Twas bravely done t'other day in the *West*. I love people that will go *thorough stitch* with their Business; I can shew you a *French* Author, *Naudæus* by Name that affirms, the *Bartholomew-Massacre* at *Paris*, had been one of the most *glorious acts of Christianity*, if it had not unluckily been perform'd but *by halves*.

Truem. Ay — but destroying of *BIBLES* (if that story be true) was sure attempted a little *too soon*; such Exploits would be *time enough* under a *Popish Successor*. 'Tis our present *happiness* and comfort (under God,) that we live under a Prince who is a *Defender of the Protestant Faith*, content his loving Subjects should have *English Bibles*, and much averse in his Royal Nature to such Sanguinary Rigours, as some *hot-headed* people (men of as *little Estates* or Interest in their Country, as of *Brains*, *Piety*, or real *Loialty*) would fain be practizing, to imbroil us in Confusions and help forward the *Popes* Design, by weakning the *Body* of Protestants with unnecessary and unnatural Heats amongst themselves.

Tory. Well, I am sure *our Parson*, and hee's a Gentleman that wears a *Scarf* already, and hopes to be a *Right Reverend* ere long, told us last Sunday, that t'was a *Duty* to teize and *worry* Dissenters, and that it was their own faults if their Brains were beat out, for why the Vengeance don't they Conform?

Truem. Prethee present my Service to his *Reverence*, and desire him from a Friend of mine, to return an answer to the Case following — Suppose his Doctorship were a *Minister of the Reformed Church* in *France*, whether at *Charenton*, *Caen*, or *Saumur*, it matters not.

Tory. Hold, hold, do you think our Doctor will suffer himself to be *suppos'd* into a *Damn'd Presbyterian*, a Traiterous Villain of a Calvinistical *Hugenote*.

Truem.

Truem. Patience Man! The supposition Ile warrant you shall not infect him, therefore (till I lay for once suppose him so, and that *Monsieur* the *Intendant* of that Province, should thus accost him — 'Sir being your Neighbour I am so far your Friend, as 'to pitty and advise you, (for though you are an *Heretick*,) you 'are yet one of humane Race, and may easily make a *good conformable* Catholick,) the King our Master will have but one 'Religion in his Dominions, and you must comply, or you are 'undone. He is resolv'd all his Subjects shall Worship God in 'the same *Mode*, therefore go to Church, or your Estate, Liberty, and perhaps your Life will be Sacrific'd to his Royal Indignation and your own obstinate *Folly*.

Then Imagine he should answer thus. — '*Monsieur*! I conserve a profound Respect to our *Puissant* and *invincible* Monarch, am ready to obey all his just Commands, but in this particular I pray have me Excused, I dread his Majesties displeasure, but am much more apprehensive of *God*'s; the one may hang, or *break me upon the Wheel*, but the other will Damn me to Eternity. I beseech you therefore interpose with his Majesty, on the behalf of me and my Brethren, that we may Enjoy the same liberty of Worshiping God as we have hitherto had under him and his Royal Predecessors; we vow all Duty and Allegiance to his Person and Government, we will defend him with our *Lives* and *Fortunes*. Nothing is so dear (unless our Consciences) which we will not Sacrifice to his *pleasure* and *Honour*, but in the Matters proposed we cannot comply without the offence of *God* and *our Souls*.

The Catholick Gentleman (like any *Observator*) replies, — 'These are 'only *Flams* to colour Hypocrisy, Rebellion, and Disobedience. His Majesty is advis'd to put an end to all *Religious Feuds* amongst his people, thereby to render his Government more firm and secure; He is weary 'of the *everlasting Squabbles* of different Perswasions. The Temple of 'Janus shall therefore be shut, he will have no more *Religious Wars* amongst his Subjects. To grant or connive at any Liberty of serving God after your own own way, is not a course to end Differences but to *perpetuate* them, for should you be gratified, others may succeed with new scruples, and under pretence of Conscience carry on differences as high 'as ever, to the weakning of his Authority and Empire, &c.

Now let *the Doctor* but tell us, what in this case he would Rejoyn to such a Catholick *Monsieur*, and if from the *same Topicks* our Protestant Dissenters cannot fairly excuse themselves; the Doctor shall have all the *Money* that the *Devil* and *Thompson* found out tother day under the *Holy-bush in Mannock-Hill*, and a *fine Cure* into the Bargain.

Printed for *Langley Curtis*, 1681.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, Jan. 6. 168½.

Optarem quod omnes Ritus nostri forent a Deo Confirmati.—
Wickliff de verit. Script. p. 581.

An Omission *in the* last, *supply'd. The means how* Wickliff's *Doctrine was* spread *into* Bohemia, *&c. His* Death. *His* Bones *dug up and burnt.*

BY a *mistake* at the *Press* last week, there was not only some things mentioned in the *Contents* more than there was *room* for in that *Sheet*, but also four or five Lines happen'd to be twice repeated: For the *latter*, we beg the Readers pardon; and as to the *former*, shall endeavour now to satisfie him, which is, Touching the *Troubles* and Opposition that *Wickliff* met with.

If the strength or *policy* of Man could have stifled those Truths which he delivered, his Doctrine had long since been *extinct*; for the Pope was soon alarm'd therewith, and bestir'd himself amain to get *Wickliff* silenc'd; but such Esteem had he by his Vertues and Learning obtain'd, that when *Gregory* the Eleventh, in the year 1378. sent his *Bull* to the University of Oxford,

ford, expoſtulating with them for ſuffering him there to ſpread his *Tenets*, *Walſingham* the Hiſtorian tells us, *That the Heads of the Univerſity were long time in ſuſpenſe, whether they ſhould receive ſuch the Pope's Bull with Honour, or reject it with Contempt.* Yet at laſt, the *Reverence* they bore to his Un-holineſs, prevailed with them to entertain his *Bull* with Reſpect: However, we do not find, that they did any thing effectually againſt *Wickliff*. But the Archbiſhop of *Canterbury* was very violent againſt him; *twice* he was actually convented before him and other Biſhops, and *thrice* ſummoned to appear. The firſt time he eſcaped by the favour of the Duke of *Lancaſter*, who would needs have a *Chair* for him that he might ſit, which the Biſhops would not admit in their preſence, and ſo a Quarrel aroſe, and nothing then was done. The ſecond time he got off by means of a Meſſenger, who, juſt as they were about to paſs Sentence upon him, came in from the Queen, charging them immediately to deſiſt. The third time he prudently abſented himſelf, and did not obey their Summons, becauſe he had intelligence, that the Biſhops had *plotted his Death*, by the way, deviſing the means, and encouraging certain Ruffians thereunto. However, in his abſence, the Biſhops, with the *Rabble of Friars* to aſſiſt them, took upon them to examine and cenſure his Writings, meeting for that purpoſe at the *Gray-Friars*, *London*, where, juſt as they were going about their buſineſs, happen'd a moſt terrible *Earthquake*, which much daunted them; yet at laſt they proceeded to pick out 9 Articles or Propoſitions, which they condemn'd as *Heretical*, and 23 others as *Erroneous*: And then they got the King's Letters forbidding his Books and Doctrines to be publiſh't; yet ſtill he remain'd firm and conſtant, and laboriouſly, both by *preaching* and *writing*, propagated the Goſpel, and God wonderfully preſerv'd him out of the hands of his Enemies, continuing Parſon of *Lutterworth* in *Leiceſterſhire*, and ſo died in peace in a good old Age in the year 1387.

Nor was his Doctrine confin'd only to *England*, but ſhone and gave light into Regions far remote. Some ſay, that to avoid the fury of the Clergy, he himſelf for ſome years withdrew into *Germany*, and there preached the Goſpel; but I do not find ſufficient Ground for that opinion, but rather believe, the Truth might be propagated there by ſome of his Followers; and in particular, *Coshlæus* in his Hiſtory of the *Huſſites*, *l.* 1. tells us,

Petrus

Petrus Payne Anglus, Discipulus Wiclephi, Pragam cum Libris illius profugerat; *One* Peter Payne *an* Engliſh-man, *one of* Wickliff's *Scholars* (who was ſent with other Legates to the Council at *Baſil*, where he diſputed for three days together touching the Civil Dominion of the Clergy) *fled into* Bohemia, *and carried with him ſome of* Wickliff's *Books*. Some of which were Tranſlated by *John Huſs* into the *Bohemian* Language, as the ſame *Cochleus* relates, who alſo affirms, That one of the Biſhops of *England* wrote him word, *Eſſe ſibi adhuc bodie duo maxima Volumina* Wiclephi *quæ mole ſuâ videantur æquare opera B.* Auguſtini, *That he had then by him two Volumes of* Wickliff's, *which were almoſt as large as St.* Auſtin's *Works*. Of which, many it ſeems are ſince loſt or deſtroy'd by the Papiſts; but divers of them are yet extant.

What opinion the Univerſity of *Oxford* had of the Learning and Piety of this good Man, appears by that *Teſtimonial* which they publickly gave of him under their Common Seal, dated *October* 5. 1406. which you may read in Mr. *Foxes* Acts and Monuments, *fol.* 112.

And now being in his *Grave*, one would have thought he had been beyond the *Sphere of Activity* of the moſt inveterate Malice; but ſuch is the nature of *Papal Cruelty*, that its Rage extends almoſt to the other World, and with a Barbarity more than Heatheniſh, violates *Sepulchers*; for 41 years after *Wickliff's* Death, the Council at *Conſtance*, the very ſame Conventicle that Decreed, *That Faith is not to be kept with Hereticks*, made an Order for taking up his Bones and burning them, in theſe words:

'For as much as by the Authority of the Sentence and Decree 'of the Council of *Rome*, and by the Commandment of the 'Church and the Apoſtolical *See*, after due Delays granted, this 'Holy Synod hath proceeded unto the Condemnation of the 'ſaid *John Wickliff* and his Memory, having firſt made Procla-'mation, and given Commandment to call forth whoſoever 'would defend the ſaid *Wickliff* or his Memory, (if any ſuch 'there were) but none did appear. And likewiſe Witneſſes 'being examined by Commiſſioners appointed by Pope *John* and 'his Council, upon the Impenitency and final Obſtinacy of the 'ſaid *John Wickliff*, (reſerving that which is to be reſerved, as 'in ſuch Caſes the Law requires) and his Impenitency and Ob-

'stinacy even unto his end being sufficiently proved by evident 'Signs and Tokens, and also by lawful Witnesses of Credit, 'therefore the Sacred Synod declareth, determineth, and giveth 'Sentence, That the said *John Wickliff* was a notorious obstinate 'Heretic, and that he died in his Heresie, Cursing and Damning 'both him and his Memory.

'This Synod also Decrees and Ordains, That the Body and 'Bones, if they may be discerned and known from the Bodies 'of other faithful people, be taken out of the Ground, and 'thrown away far from the Burial place of any Church, accor-'ding to the Canon Laws and Decrees.

Pursuant to this *worshipful Decree*, The Archdeacon and Offi-cial of the Dioceſs shortly after came with their Officers to *Lut-terworth* Church where *Wickliff* lay buried, and having *dis-interred* his Bones, they with much Formality *burnt* the same, and turn'd his *Dust* into *Ashes*, which Ashes they also took and *threw into the River*, as if they would Intereſt all the Elements in their Inhumane Pageantry.

Touching which, I find in a most Learned Treatise, written by Dr. *Hoyle*, Professor of Divinity in *Dublin* Colledge, Entituled, *A Rejoinder to Mr.* Malone's *Reply concerning the Real Presence*, p. 654. this remarkable passage-- The Doctor having discours'd of the taking up the Bones of *Bucer* and *Fagius*, adds these words-- 'I cannot upon so good an occasion but glance at the like 'more than Savage usage of *Wickliff*, and signifie to the World 'a strange Accident not yet observed *(in Print)* by any, and 'which my self learned of the most aged Inhabitants, and they 'within a few hands from the very Eye-witnesses, and is a com-'mon Tradition in all *Lutterworth:* A Child finding one of '*Wickliff*'s Bones which in hast was left or forgotten, running 'with it to carry it to the rest in the Bonefire, brake his Leg. 'Here was *Lex Talionis*, *Bone for Bone.* And to this day for 'a perpetual Monument, in the very place where they burnt his 'Bones, tho the Townsmen for their own profit have often 'essayed to bring the Water that way, it never holds, but still 'makes a *Bank*.— Thus far the Doctor.

I shall conclude this Weeks Task with a Copy of *John Wick-liff*'s Answer or Resolution to King *Richard*, touching the Right and Title of the *King* and *Pope*, which was as follows.

It

It being demanded, whether the Kingdom of *England* may lawfully, in caſe of neceſſity, for its own defence, detain and keep back the Treaſure of the Kingdom, that it be not carried away to foreign and ſtrange Nations, the Pope himſelf demanding and requiring the ſame, under pain of Cenſure, and by vertue of Obedience.

To which, *Wickliff* return'd this Anſwer —— 'Setting apart 'the Minds of Learned Men, what might be ſaid in the matter, 'either by the *Canon Law*, or by the *Law of England*, or the '*Civil Law*, It reſteth, ſaith he, not only to perſuade and prove 'the Affirmative part of this Doubt, but the Principles of 'Chriſt's Law. And firſt, I prove it thus: Every natural Body 'hath Power given it of God, to reſiſt againſt his Contrary, and 'to preſerve it ſelf in due Eſtate, as Philoſophers know very 'well; in ſo much, that Bodies without Life are endu'd with 'ſuch a kind of Power (as it is evident) unto whom hardneſs 'is given to reſiſt thoſe things that would break it, and Coldneſs 'to withſtand the Heat that diſſolveth it. For ſo much then as 'the Kingdom of *England* (after the manner and phraſe of the 'Scriptures) ought to be one *Body*, and the Clergy with the 'Commonalty, the Members thereof; it ſeemeth that the 'ſame Kingdom hath ſuch Power given it of God, and ſo much 'the more apparent, but how much the ſame Body is more *pre-* 'cious unto God, adorned with Vertue and Knowledge. For 'ſo much then as there is no Power given of God unto any Crea- 'ture for any end or purpoſe, but that he may *lawfully* uſe the 'ſame to that end and purpoſe; it followeth, that our Kingdom 'may lawfully *keep back*, and detain their Treaſure for the de- 'fence of it ſelf, in what caſe ſoever neceſſity do require the 'ſame.

'Secondarily, the ſame is proved by the Law of the *Goſpel*, 'for the Pope cannot challenge the Treaſure of this Kingdom, 'but under the Title of *Alms*, and conſequently under the pre- 'tence of the *Works of Mercy*, according to the Rule of Charity.

'But in the Caſe aforeſaid, the Title of *Alms* ought utterly to 'ceaſe; *Ergo*, the Right and Title of challenging the Treaſure 'of our Realm ſhall ceaſe alſo, in the preſuppoſed neceſſity: For 'ſo much as all Charity hath his beginning of himſelf, it were 'no work of Charity, but of meer *madneſs* to ſend away the 'Treaſures of the Realm unto Foreign Nations, whereby the

'Realm

'Realm it ſelf may fall into Ruine, under the pretence of ſuch 'Charity. It appeareth alſo by this, that Chriſt the Head of 'the Church, whom all Chriſtian Prieſts ought to follow, lived 'by the *Alms* of Devout Women, *Luke* 7. 8. He hungred and 'thirſted, he was a Stranger, and many other Miſeries he ſuſtai-'ned, not only in his Members, but alſo in his own Body, as the 'Apoſtle witneſſeth, 1 *Cor.* 8. He was made *poor for your ſakes, 'that through his Poverty you might be made rich*, whereby in the 'firſt *endowing* of the Church, whatſoever he were of the Clergy, 'that had any Temporal Poſſeſſions, he had the ſame by form of 'a *perpetual Alms*, as both Writings and Chronicles do witneſs.

'Whereupon St. *Bernard*, in his ſecond Book to *Eugenius*, that 'he could not challenge any Secular Dominion by Right of Suc-'ceſſion, as being the Vicar of St. *Peter*, writeth thus: That if 'St. *John* ſhould ſpeak unto the Pope himſelf, as *Bernard* doth 'unto *Eugenius*, were it to be thought that he would take it pa-'tiently? But let it be ſo, that you do challenge it unto you by 'ſome other way or means; but truly, by any Right or Title 'Apoſtolical, you cannot ſo do: For how could he give unto you 'that which he had not himſelf? That which he had, he gave 'you, that is to ſay, Care over the Church; but did he give you 'any Lordſhip or Rule? Hark what he ſaith: *Not bearing Rule* '(ſaith he) *as the Lords in the Clergy, but behaving your ſelves as 'Examples to the Flock.* And becauſe thou ſhalt not think it to 'be ſpoken only in Humility, and not in Verity, mark the Word 'of the Lord himſelf in the Goſpel, *The Kings of the Gentiles, 'rule over them, but thou ſhalt not do ſo.*

'Here Lordſhip and Dominion is plainly forbidden to the 'Apoſtles, and dareſt thou then uſurp the ſame? If thou wilt be 'a *Lord*, thou ſhalt loſe thine *Apoſtleſhip*; or if thou wilt be an 'Apoſtle, thou ſhalt loſe thy *Lordſhip*; for truly thou ſhalt de-'part from the one of them. If thou wilt have both, thou ſhalt 'loſe both, or elſe think thy ſelf to be of that number, of whom 'God doth ſo greatly complain, ſaying, *They have Reign'd, but 'not through me; they are become Princes, and I have not known it.* Now if it 'do ſuffice to Rule with the Lord, thou haſt thy Glory, but not with God; 'but if we will keep that which is forbidden, let us hear what is ſaid: He 'that is the Greateſt among you, (ſaith *Chriſt*) ſhall be made as the *leaſt*; 'and he which is Higheſt, ſhall be as the Miniſter; and for Example, ſet a 'Child in the midſt of them, ſo this then is the true form and inſtitution of 'the Apoſtle's *Trade*. *Lordſhip* and *Rule* is forbidden, *Miniſtration* and *Ser-'vices* commanded. —— Thus far St. *Bernard*, as cited by *Wickliff* upon 'this occaſion.

THE

THE COURANT.

Tory. NAY, now all's out — I thought this 'twould come to at last, for D—me if I did not always ſuſpect as much. I ever lookt upon *Catholics* as fine civil Gentlemen, and for their *Church*, I have a great Veneration, becauſe ſhe is a *true* Church, and a *Mother* Church, and their Worſhip is very glorious and *decent*. What an abſurd thing 'tis to imagine, that ever ſuch Holy *Loyal* Men as their Prieſts are, ſhould be guilty of *Treaſon?* Ye I did but ſay a Twelve-month ago there was *no Popiſh Plot*, and a *Whiggiſh Son of a Whore* gave me a ſlap i'th' Face, and threat'n'd me with *Newgate*, for preſuming to give the *King* and *Three Parliaments* the *Lye*. But it ſhould ſeem *Tempora mutantur*, I hope e're long a Man may ſay, and ſwear too, That there never was any ſuch Plot at all, with Impunity and without Controul.

Truem. Prethee, what makes you ſo merry about the *Gills* this Morning? Haſt thou been at Breakfaſt with the Painter at *Alderſgate* on his *Whig-Pye*, whoſe Cruſt was made of Gammer *Celier*'s *Meal*, and baked in the red hot Oven of Dr. *Tamivy*'s Skull?

Tory. No, no, but on a better Diſh by half; have you not ſeen *Nat. Thompſon*'s Loyal Intelligence. *Numb.* 98?

Truem. *Honeſt!* and *Loyal!* quotha? If to invent and publiſh continual *Lies* and *Scandals*, be honeſt; if to abuſe Government with falſe Reports, engage publickly to vindicate Papiſts in all Caſes, divide His Majeſty's Proteſtant Subjects, and in a word, to do all that the Devil can ſuggeſt to imbroil the Nation, be to be *Loyal*; then your *Thompſon* may claim thoſe Titles.

Tory. Pſhaw! this is only ſpight, becauſe he there openly tells all the World, That the pretended *Popiſh Plot* was nothing in the World but a meer Contrivance of old Dr. *Tongue*'s.

Truem. Yes, and he contriv'd the *Gunpowder-Treaſon* too, and brought in the *Spaniards* in 88. He murder'd Sir *Edm. God.*

Godfrey, [or else he *kill'd himself*, as *L'Estrange* [illegible] in his last *Observator*.] 'Twas *Tongue* writ all the Letters from *Coleman*, and the rest of the folks at St. *James's*, to *La Chese*, and the Devil knows who besides. 'Twas *Tongue*——

Tory. Leave your *Fooling* —— young *Tongue* out of pure Remorse of Conscience will prove it.

Truem. Leave your *Roguing*, and your pitiful ridiculous Shammings; has not this very young *Tongue* set forth at large how he was at first Trapan'd to suggest that Story against his Father, in a Book printed by Mr. *C*— in the *New Exchange*, but, for I know not what reasons, *stifled*, and never suffer'd to be publisht? Has not this young *Tongue* an hundred and an hundred times, with Tears in his Eyes, bewail'd and repented of that *unnatural* Villany? Nay, but a fortnight ago he voluntarily declar'd, That the *sense thereof* lay so heavy upon him, that if ever he got out of Prison, (where he was like to starve, and had scarce Clothes to cover his Nakedness) he would forthwith Transport himself to the *West-Indies*; for his shame for that false and wicked Accusation was so great, that he should not be able to walk the Streets. And is this pitiful Tool again furbusht up to make a new Attaque? But on the contrary, what if this be only a Contrivance of the Popish Traytors, and their *Implement Nat*? What if herein he most impudently abuses both *old Tongue* and young *Tongue*, and the *public*? Then no doubt His Majesty's most Honourable Privy-Council, the Judges, and all Inferiour Magistrates, and every Protestant *English-man*, will think it necessary to punish exemplarily the Villain, that in Print has broach'd such an horrid Scandal on the *Honour*, *Justice*, *Prudence*, and *Safety* of the Nation. For what that desperate pragmatic Huszy *Celliers* publisht in her Libel, for which she was deservedly *Pillory'd*, was nothing so mischievous in its Nature and Tendency, as that which *Thompson* in this Paper does audaciously affirm; for which, if he scape Scot free, it must be by the strength of that Proverb — *The Devil helps his Children*.

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The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, Jan. 13. 168½.

Imperante & florente Nequitiâ Virtus *non solùm* Præmiis *caret, sed etiam* sceleratorum *pedibus Calcatur & supplitia luit.*

The horrible Schism *between* Popes *and* Anti-Popes, *for fifty years together.*

HAving dispatcht what we thought necessary to say touching *Wickliff*, 'tis now time to return to the prosecution of our History of *Popes*, having left off with Pope *Gregory* the Eleventh, [See our Third Volume, *Numb.* 67.] who died *Anno Dom.* 1378.

The attentive Reader cannot but have observ'd in the course of this History, many *Schisms* in the Papal Chair, that is, several *pretenders* at one time, each of them bearing himself as the *true and only Infallible Head of the Church.* But now we come to speak of *Schisma omnium gravissimum*, *The most grievous of all Schisms*, as the Jesuit *De Bussieres* tells it; for it lasted half an hundred years, *Pope* against *Pope*, and the States of *Europe*, and all the Churches of this part of the World, divided, or rather rent and torn asunder, whilst these *scuffling Fathers* repeal,

the Acts one of another, and Condemn each others Canons and Ordinances, yea *Curse* and Excommunicate, and openly pronounce one another to be *Antichrist*; and all this in *Books* publisht, and yet extant concerning that matter. And therefore the Relation of this so *famous* quarrel, which we shall recite as briefly as the matter will bear, cannot but be w ll worthy the Reader's considerate *notice*.

Gregory being dead, the people of *Rome* flockt to the Cardinals, pressing them by all means, that they should chuse an *Italian* to succeed him, for if a *French-man* should be Elected, 'twas odds but he would remove the Papal Seat again to *Avignion*, and then *Rome* would be *undone*, St. *Peter* be dishonour'd, devout People leave off their coming in *Pilgrimage* to his Shrine, and twenty other mischiefs would follow. The Cardinals promised them fairly all should be done to the *Glory of God*, but were no sooner got into the *Conclave*, but they were all in a confusion, instead of being assisted with the *Holy-Ghost*; for there were 14 *French* Cardinals, who stickled *might and main* to have one of their number chosen; but then a new Contest happening amongst themselves which should be the Man, and the people abroad crying no *French-man*, no *French-man*, and threatning to cut all their Throats if they did not elect an *Italian*, partly through *fear*, and partly in *spight* to each other, and a little *bribing too in the case*, they at last chose one *Bartholomew*, Archbishop of *Barry*, a *Neopolitan*, who was then *absent*, but made hast to *Rome*, and took upon him the name of *Urban* the Sixth. *Theodoric à Nyem*, who was his Secretary, *l.* 1. *c.* 1. tells us, That before his Popedom, he was a very *honest fellow*, but *Magistratus indicat virum*, Preferment strangely alters a Man, and commonly for the worse; for as soon as he was in the Chair, he was as proud as *Lucifer*, in so much, that when one day *Otho* Duke of *Brunswick*, Husband to *Joan* Queen of *Naples*, (who immediately on his being chosen, had sent him 40000 *Ducats* in Gold and Silver to defray his first Expences) making a Collation for his Holiness, drank to him on *his Knees*; this rascally *Servant of Servants*, out of meer *Pride*, would not for a long time take the Cup out of the hand of so great a Prince kneeling before him, 'till one of the Cardinals *blushing* for him, cry'd, *Holy Father, it is time to drink*, and then the *insolent Prelate* vouchsafed to accept it.

But

But his Pride had quickly a *check*, if not a *fall*, for within 3 Months, the *French* Cardinals requeſted Leave of him, that becauſe the weather was very hot, they might for change of Air retire to *Anagnia*, which being granted, they appoint their Rendezvous at *Fundi*, and to reinforce their Party, wheadle thither three *Italian* Cardinals, by promiſe privately made to each of them, That they would make him *Pope*, alledging, That the Election of *Urban* was not free, but obtain'd by the Tumults of the people, *&c.* But at this Conſult they choſe indeed the Cardinal of *Genoua* by the name of *Clement* the Seventh. And now,

Arma Armis, & Tela minantia Telis.

Pope *joſtles* Pope, *and* Curſe *at* Curſes *ſpreads*,
Two Triple-Crowns *are got to* Loggerheads.

Each of them labours to draw as many Princes and States of *Chriſtendom* to his obedience as he can. Moſt of the *Italians*, all the *Engliſh*, *Germans*, and *Portugueſe*, acknowledge *Urban* for *Pope Canonical*, but the Kings of *France* and *Spain* were all for *Clement*, and ſome were ſo wiſe, as not to admit either of them. To ſtrengthen himſelf, *Urban* in one day created 26 Cardinals, a jolly Company of *Red capp'd* Gentlemen! who were oblig'd to eſpouſe his Quarrel; otherwiſe their *Honour* would be in the Duſt, ſince it was deriv'd from him. He alſo beſieg'd the Caſtle of St. *Angelo*, wherein there was a *French* Garriſon, and took it, ſends for *Charles*, a Noble *Hungarian*, and gives him the Kingdom of *Sicily*, and engages him to be his Champion. And becauſe this *Charles* had no Money, the Pope not only ſold to ſeveral of the *Roman* Citizens, the Proprietaries and *Rights* of many Churches of *Rome*, to the value of above Fourſcore thouſand Crowns, but alſo expos'd to ſale the Gold and Silver *Chalices*, *Croſſes*, and other precious Ornaments of the Churches and Monaſteries; nay, he made bold with his *very Gods*, for he melted down many *Silver Images* of *Saints*, and coin'd them into Money, to pay the Soldiers of the ſaid *Charles's* Army. So little do theſe Popes themſelves make of that Bug-bear *Sacriledge*, when their own Ambition is concern'd!

Charles thus encourag'd, marches to *Naples*, and through the Treachery prepar'd by Pope *Urban*, is receiv'd into the City, for he had inveigled to his Intereſt moſt of the beſt Families there, by his liberal promotion of them to the Dignity of *Cardinals*: But *Joan* the lawful Queen of *Sicily* (that had been ſo kind to aſſiſt him with *Money*) ſeeing him thus moſt *ungratefully*, as well as *unjuſtly*, invade her Dominions, retired to the *New Caſtle*; in order to whoſe reſcue, her Husband *Otho* Duke of *Brunſwick*, comes and beſieges the City; whereupon the Popes Creature, *Charles*, counterfeits the Hand and Seal of the ſaid Queen *Joan*, and ſends a Letter as from her to *Otho*, intreating him to come to her with *ſix* only of his deareſt and moſt faithful Friends, to Conſult together in ſo great extremity what was beſt to be done; *Otho* ſuſpecting nothing, goes thither by night, accompany'd with the Marqueſs of *Montferrat*, his Couſin *Balthaſar*, Duke of *Brunſwick*'s Brother, Son in Law of the Earl of *Fundi*, and three Captains, in whom he greatly truſted; but they fall into an Ambuſcade prepar'd for them, who kill'd the Marqueſs and the three Captains, took Duke *Otho* and his Brother, and carried them Priſoners to *Charles*, who commanded *Balthaſar*'s Eyes to be *put out* in the public Market-place, where the innocent young King *Conradine*, by the commandment of *Charles* the Firſt, had been *Beheaded*, and kept *Otho* full 3 years under Cuſtody. Queen *Joan*, when ſhe heard that her Husband was taken, hoped that in yielding the Caſtle, which beſides was in diſtreſs for want of *Victuals*, ſhe might at leaſt redeem her *Life*; but he ſent her preſently Priſoner into a certain Caſtle of *Abruzzo*, in the Chappel whereof, as ſhe was *kneeling at Prayer before the Altar*, by his Command ſhe is ſtrangled by four *Hungarian* Soldiers. All this was done by the councel of Pope *Urban*, for his *Legat à Latere* was the Cardinal of *Sangro*, who was with *Charles* during all theſe Butcheries, and thought he offer'd to God good Sacrifice, when he had deſtroy'd them that had been faithful to Queen *Joan*, as well of the *Clergy* as Laity, either depriving them of their *Goods*, or depoſing them from *Eccleſiaſtical Dignities*, without any reſpect of Age, Condition, or Merit; in ſo much, that in one day he created 32 new Archbiſhops and Biſhops, and many Abbots, all *Neopolitans* and Followers of *Charles*'s part. Our Author adds, That he uſed the *Enchantments* of a certain Vagabond, who named

named himself a *Knight*, and a little after was burn'd by commandment of *Lewis* Duke of *Anjou*, whom he would have deceived.

Neither was our other Pope, *Clement*, in the mean while *idle*; a Man (saith the Author) of a *large Conscience*, and of great Experience, and very *needy*, whom *Gregory* the Eleventh, by reason he could not otherwise maintain his Prodigality, had appointed Legat in the *Marca de Ancona* and *Lumbardy*, more perhaps, that he might by that means have wherewith to *live*, from the Inhabitants of those Regions, under pretence of his *Legation*, than for any quiet or safety that he might procure unto them. Nevertheless he was covetous, or rather a greedy Griper, by reason of his Prodigality: For *Otho* Duke of *Brunswick*, having taken *Verseil* and 40 Castles in those parts from Viscount *Barnabo*, then Commander of *Millan*, who had delivered them to *Gregory*, *Clement* being at that time Legate, sold them all to *Barnabo* for ready Money, who exercis'd against them all sorts of Cruelty, and exacted from them the Money he had disburs'd to *Clement*; and being come to the Popedom, he retained still the same humour, granting *in fee* for a very small yearly Revenue without any difficulty, the Lands and Demesnes of Cathedral Churches and Monasteries, to oblige great Men to his Faction, and giving (saith the Author) *large Thongs of other Men's Leather*. And when he saw that *Urban* had at his pleasure created a *King of Apulia*, he resolved to give him a *Competitor*: This was *Lewis* Duke of *Anjou*, whom he crown'd and sent into *Italy* with an Army of *sixty thousand* Men.

Upon which, *Urban* thought fit to leave *Rome*, and to go into the Kingdom of *Naples*, whom *Charles* met not far from *Aversa*, and did unto him the office of a *Groom*, or *Yeoman of his Stirrop*, and many Country people came and kiss'd the said *Urban*'s Feet; but before they did so, they had thrice kiss'd *the Ground*. But yet for all this Complement, *Charles*, under colour of shewing him the Castle of *Aversa*, kept the silly Pope prisoner, suspecting some ill Design from his Journey into those parts, and so much the rather, for that he himself had not fulfilled his promise of putting *Pregnan* the Pope's *Nephew* (or as some rather thought, *Bastard*) into possession of the Dutchy of *Capua*. But soon after, at the Entreaties of the Cardinals

upon

upon terms, ſet him at Liberty, and brought him to *Naples.*

The before-mention'd *Pregnan* was a *notorious Villain*, and addicted to all kind of Vices, and yet this Pope was ſo fond of him, that when his Debaucheries were complain'd of, he was always wont to cry, *He is young*, and yet he was then forty years old: Amongſt other of his Pranks, he *Raviſht a Nun* of the Order of St. *Clare*, at which the people being much incens'd, he fled to a Church under protection of his Uncle, the King having according to Law convicted him, ſentenc'd him to *dye*; but the Pope interpos'd, alledging, That he was *a ſuperiour Lord, in whoſe preſence the King could not puniſh any Noble-Man, without his conſent:* And ſo the Criminal for this *horrid Act* eſcap'd the reach of *Juſtice*. *Quia ſic placuit Papæ*, (ſays *Theodoric* of *Neym*) *becauſe it ſo pleas'd the Pope to have it.*

THE

THE COURANT.

Tory. WHat ſays little *Harry* (as the great *Heraclitus* calls him)? Does he not *Triumph* about *Friday*'s work?

Truem. Not at all, as I hear of; tho if ſome *people* might have their *will*, it would be almoſt matter of *wonder* to ſee *Right* at any time take place. But ſtill I think, tho the Turky-Printer buſtled as much as the beſt *Powder-monkey*, Extortioner, *Soap-Chandler*, or Splitter-ſplutter *Suborner* in the Pack, yet your *Gang* had no great cauſe of *boaſting*, for ſome of the *forlorn* White Friars troops I hear were cut off by the *Shoulder-dabbers* in their Retreat. But prethee what haſt got in thy *paw* there? Thou art always (like the *Obſervator*) fumbling of Papers.

Tory. 'Tis an *odd* thing I took up in the *Street*, and I know not what the Devil to make on't — However, for once I'le read it, juſt as Parſon *Whip-ſpur* does his Sermon, which he never peruſ'd before he came into the Pulpit.

The Copy of a Letter from a Roman Catholic *in* Albania, *to a Popiſh Prieſt in* Albionia.

May it pleaſe your Reverence!

WHat *in every where* admir'd, *I joyfully* congratulate; *the wiſe and active Conduct of our* Vice Maſter, *who by his unwearied pains and care, hath gain'd ſuch a Senate as unanimouſly hath recogniz'd his pretenſions; and tho never ſo much a* Papiſt, *he ſhall be ſo far (they declare) from being oppoſable, that he muſt not be queſtion'd, which gives us great confidence (if our Friends could at laſt procure ſuch a* complying Aſſembly *in your parts) we may once again have in proſpect the Advancement of the* Romiſh Catholic *Religion (tho poor* Ned, *our grand Agitator, were moſt wretchedly Sacrific'd to the Glory of the Deſign) over this whole Iſland, without much oppoſition.*

But we are even now ſtartled (beſides the late indignity of burning our Holy Father in Effigie) *at ſome Rumours which are ſpread amongſt us, for 'tis aver'd, the greater aſſurance we have of the Gentleman's faithful Adherence to his Holineſſes* Supremacy *and the See of* Rome, *the leſs hopes we have of his coming to the* Imperial Dignity, *or getting ſuch a Senate as will bring our holy Enterprize to perfection in your Nation.*

For 'tis diſſus'd as a Maxim, *and generally receiv'd, That no* reſolv'd Papiſt

can

can be admitted as a lawful King there, according to the Rules of their present Government; They pretend to prove it thus — Every King of Albionia, *according to the Law, is to be in all Causes, and over all persons, as well Ecclesiastical as Temporal,* Supream Head and Governour: *Therefore no resolv'd Papist can according to Law there be King, for he that owns the* Popes Supremacy, *disclaims his own Supremacy, consequently hath already renounc'd his Title, and agreed an Act of* Exclusion *against himself.*

And as for procuring such a Senate by the Laws established. (which are, *and have graciously been declared to be our Rule) every Popish Recusant must be question'd, discover'd, repress'd, and debarr'd from any Office; and no man is to conceal, maintain, abet, aid, or assist a Popish Recusant, in advancing him to any place of Trust, Authority, or Government; but it shall be construed to signifie his consent to overthrow King, Religion, and Government established, in so much, that he shall incur the danger and penalty of a* Præmunire, *if not of* Treason: *So that it cannot reasonably be suppos'd, that ever the more considerate part of the* Commons *can be surprized unwarily to chuse such Men, (as lye under the suspicion of the* Guilt *beforementioned, or that have been* Abhorrers, *Antipetitioners, or Addressers, against Legal Senates) to be their* Representatives *in any future Assembly of the States.*

To these gauling *Objections of the Heretics which obstruct our hopes, I humbly implore of your fatherly Wisdom some* Salve *and Satisfaction, that so at once we may* silence *our Adversaries, and* confirm *our Friends. Thus doing, you may contribute much to the carrying on the* holy Design, *which hath been, and will be, the Desire and Endeavours of,*

Paradisopolis,
Dec. 5. 1681.

Your most obedient Son, *&c.*

Tory. Now would I give a *Guinney* to have this Priest's *Answer*; for tho I don't understand what this Letter is about, yet I love *Replies* extreamly: For certainly, he that has the last word, must be the wisest Man.

Truem. For that very reason, Sir, I tell you — I am

Your Servant.

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The Weekly Pacquet
OF
Advice from Rome:
OR,
The History of POPERY.

The Fourth Volume.

FRIDAY, Jan. 20. 168½.

Asperius nihil est miseris cum surgit in Altum.

The Cardinals vote, That if a Pope be negligent or unfit to govern, he may have Curators *plac'd over him. Pope* Urban *the Sixth drowns five Cardinals* in Sacks. *He dies.* Boniface *the Ninth succeeds him.*

POpe *Urban* the Sixth being seemingly reconcil'd at *Naples* with his Hector *Charles* the *Titular* King of *Sicily*, did with his precious Nephew, *Pregnan*, retire to *Lucera*, (between *Naples* and *Salerno*) a place no less pleasant than safe for their persons, where he devoted himself to Sloth, and all kind of sensual *Voluptuousness*, whilst the Affairs of the Church every day *ran* to wrack, and the Cardinals were continually *alarm'd* and in danger between the Forces of the said *Charles* on the one side, and those of *Lewis* of *Anjou* (who, we told you, was with a great Army, enter'd into *Italy*, on the behalf of the other Pope, call'd *Clement* the Seventh); Therefore at the instance of Cardinal *Reatino*, their *Eminencies* held a Consult together, where, after a long debate, it was *resolv'd*

by the opinions of many Doctors — 'That if a Pope ſhould 'happen to grow negligent, or be found unfit to govern the 'the Church, or to be one ſo ſelf-will'd and conceited, as to 'refuſe all wholſom Advice, and thereby brought the Church '(St. *Peter*'s Bark) into danger, or were ſo ungovernable a 'Cockſcomb, That without the counſel of his Cardinals, he 'would raſhly do all things according to his own Fantaſy and 'Luſt; that then and in ſuch caſe it was lawful to ſubſtitute by 'the Election of the Cardinals, ſome fit *Curator* or *Curators*, '(Governours or Guardians) by and with whoſe direction and 'advice the Pope ſhould be obliged to manage all affairs of mo-'ment in the Church.

This was concluded by the *Conclave*, as you may ſee in the Hiſtory of *Theodoric a Nyem*, *l.* 1. *c.* 24. (whoſe Teſtimony is ſo much the more to be valued, for that he was Secretary to this very Pope.) Now was not this a hopeful moſt holy *Infallible Ghoſtly Father* fit for a *Bib* and *Muckinder*, that muſt have *Tutors* and *Curators* to direct him? Did theſe Cardinals (think you) believe, That their Pope was not ſubject to *Error*, when they conclude him ſuch a *Natural*, as to need *Managers* and *Guardians*?

But the truth is, How much a *Sot* ſoever he were, he prov'd *too* cunning for them, for having *ſmoakt* their Conſult and Deſign, next time they came (according to Cuſtom) to Compliment him, he ſeiz'd *ſeven* of the moſt buſie of them, and without any colour of Law, preſently *confiſcated* all their Eſtates, and thereby ſo terrified all the reſt, that no man of them durſt think any more of the *Curatorſhip*. Theſe ſeven that he had *ſnapt*, he with a Cruelty ſuitable to a *Pope*, thruſt into a miſerable Dungeon, and without any reſpect to their *Age* or *Quality*, put them to the *Rack*, and all manner of Tortures, his gracious Nephew, *Pregnan*, ſtanding by to ſee Execution done, and upbraiding them whilſt in Torments.

But King *Charles* ſoon after (by reaſon of ſome Inſolencies offer'd to him by the ſaid *Pregnan*) coming to beſiege *Urban* himſelf in the ſaid Caſtle of *Lucera*, his *Impietyſhip* was forc'd to fly over the Mountains, and with much ado got to *Salerno*, carrying his *Captive-Cardinals* under a Guard along with him, and one of them, broken with Tortures, not being able to follow him farther, he commanded his *Hangman* to knock out his Brains,

Brains, and left his Body in the Fields without *Burial*; the other *six* he dragg'd with him, (all but Cardinal *Adam*, a poor Monk, whom he gave to King *Richard* the Second of *England*) First to *Sicily*, and then to *Genua*, and at last, that he might not be troubled with them any longer, he caus'd them (saith the Author) all in one Night to be *beheaded*: But *Platina* saith, they were sown up in *Sacks*, and so flung into the Sea, after the manner of punishing *Parricides* of old, which is probable, since no doubt the Pope would call their Crime *Rebellion* against their Spiritual *Father*. But which way soever he dispos'd of them, all Authors agree, That they were never seen afterwards.

Lewis King of *Hungary* dying, the before-mentioned *Charles* his Son was forc'd to go home thither to settle Affairs, where, by the Treachery of the Queen, he was beheaded, but had left two Sons, *Ladislaus* and *John* (Children very young) at *Ferrara*; whereupon the Pope thirsting after Revenge, and to wreck his Spleen on these two innocent Babes for the Injuries he pretended to have received from their Father, thinking he had a fit opportunity, departs from *Genua* to *Lucca*, then to *Sena* and *Perusium*, with a desire, as he pretended, to see *Naples*, but in truth with a design to defeat the young Princes of their Inheritance; but by the prudence and faithfulness of some Counsellors to whose Charge they were left, their Lives and Estates were preserved from his malicious Fury.

Then he return'd to *Rome*, and made in one day 29 Cardinals, of whom 26 were *Neapolitans*. In the last year of his Popedom, calling to mind of the *vast* Gain that the *Jubilee* had brought to *Clement* the Sixth, in the year 1350. He would needs (tho against all Reason, except only that of private *Lucre*) *abreviate* the Term, and have it kept every 30 years, yet so, as that it should begin at *Christmas*, Anno Dom. 1388. and continue a year Exclusive.

But tho he had laid his *Bait* for Money, yet he did not live to see the Fish caught; for being bruis'd by a fall of his Mule as he was riding to *Perusium*, he was carried to *Rome*, where after few days he *died*. *Paucis admodum utpote hominis Rustici & inexorabilis flentibus. Hujus autem Sepulchrum adhuc visitur cum Epitaphio satis Rustico & inepto.* 'Very few (says *Platina*) lamenting his Death, for he was a clownish Fellow, and inexorable. 'His Tomb is seen to this day with a very Rustical and foolish 'Epitaph.

And there's an end of one of our Popes, and if he were (as *Roman* Hiſtorians bear us in the hand) the Right and moſt Legitimate of the two, we may very well ſay, *Bad was the beſt*; for amongſt other of his meritorious Feats he caus'd a *Book* to be written by one *John de Therano* his Chamberlain, the beginning whereof is, *Give unto* Cæſar *the things that are* Cæſar's, *and to God the things that are God's*; wherein he affirms, That theſe words of our Saviour have place only for a time, namely, until his *Aſcention*, but afterwards they were out of Date, and of no force, ſeeing that himſelf ſaith, *John* 12. *When I ſhall be taken up, I will draw all Men after me*, that is, [Pray mark the *Wit* and *Divinity* of the Interpretation] *All Kings and Kingdoms ſhall be under the Empire of the Pope, &c.* Likewiſe *John* the *Ligni* wrote a Book in favour of this Pope *Urban* againſt his Rival *Clement*; as on the other ſide, the Abbot of St. *Vaſt* wrote one for *Clement* againſt *Urban*, wherein they call each Pope, *Heretic, Schiſmatic, Tyrant, Thief, wicked ſower of Sedition, Son of Belial*, and 'tis believ'd they were not either of them much miſtaken.

Pope *Urban* (you have heard) left the *hopeful Crop* of his intended *Jubilee* to be *reap'd* by his Succeſſor, who was one *Peter de Thomacellis*, a *Neopolitan*, who was call'd *Boniface* the Ninth; *Ignorant he was* (ſaith our oft-quoted Author *Theodoric a Nyem*, *l.* 2. *c.* 6.) of *writing* and *ſinging*, and ſo unfit for Adminiſtration of the Affairs of the Court of *Rome*, that whilſt he lived, he *hardly underſtood the Propoſitions made before him by the Advocates in Conſiſtory*, in ſo much, that in his time, *Inſcitia ferè venalis fuit in ipſa Curiâ*; 'Ignorance was almoſt buyable (as a main 'ſtep to preferment) in the *Roman* Court. Yet in all kind of *Simony*, ſo far he excell'd all his Predeceſſors, that not *one* Cardinal or Biſhop was promoted, without extorting great Sums of *Money* from them. And indeed ſuch an unreaſonable *Griper* had *Urban* before found him, (who only for his Perſonage and goodly *Stature*, had from a *Vagabond* Clerk preferr'd him to be a *Cardinal*) That he, for *meer ſhame*, was about to *degrade* him, if he had not been prevented by Death.

Of this godly Gentleman's Invention (as ſome Authors report) were the payments to the Pope, call'd *Annates*; concerning which, it may not be wide of our *mark* to inform the *vulgar Reader*, what by that *word* is underſtood:

Annates (deriv'd from *Annus*, a year) are no other than *(Primitiæ)*

nubia) the *first Fruits*, or profits of every Spiritual Living for one year, to be paid by the Parſon that is inveſted in it, at his firſt entrance thereupon; and near of *Kin* hereunto are *Decimæ*, *Tenths*, (take it in a ſtrict ſenſe) *viz.* The *Tenth part* of the firſt Fruits, or of one years value of all Spiritual Livings, and theſe were anciently paid to the Popes, not only in *England*, but throughout the Weſtern parts of *Chriſtendom*; for the Pope as *Paſtor paſtorum*, claim'd *Decimas decimarum*, and that *Jure divino* too, (tho never thought of 'till about, or ſome ſmall time before, this year 1399.) by Example (forſooth!) of the Jewiſh *High-Prieſt*, who (*Numb.* 18. 16.) was to have *Tenths* from the *Levites*.

But tho *Jure Divino* (as in many other caſes of Clergy-cheats) were the *Gloſs*, yet *Intereſt* was the *Text*; for *Polydore Virgil* (one of the Pope's own *Publicans*, or *Peter-pence* Collectors) is not ſhy to inſinuate, *l.* 8. *c.* 2. (tho he refers them to a more ancient Original) That the firſt Riſe of them was for the maintenance of the Pope's *Grandeur*, and that this Income was one of the faireſt Flowers in the Triple Crown: But when once the payment of them had continued ſome competent time, it was politickly done upon any queſtioning of the Right to refer them to a *Divine Original*, which was ſure to ſatisfie ſuch, as uſed (in thoſe times) to take the Pope's *bare word* for far greater matters.

Yet the payment of theſe, with others, ſo much impoveriſht the Kingdom of *England*, (for we are willing to ſum up all *here* that we have to ſay, occaſionally on *this* matter) that notwithſtanding ſuch Allegation of *Divine Right*, the ancient Kings of *England* made *no* ſcruple ſometimes to forbid the payment of them; as King *Edward* the Third once diſcharg'd the Pope's *Nuncio* from Collecting the firſt Fruits, *&c.* and many Prohibitions were granted againſt the Pope's Collectors, on Complaints made by the aggriev'd *Commons* in *Parliament*, as appears in my Lord *Coke*'s Juriſdiction of Courts, *c.* 14. and ſeveral Statutes, where it is termed once an *horrible Miſchief, and damnable Cuſtom*; and another time 'tis call'd *a very Novelty*; ſee the Acts, 2. *H.* 4. *c.* 1. and 1. *R.* 2.

But ſo *ſubtle* was the Court of *Rome*, that when ſometimes the Kingdom complain'd of theſe Burthens, and withall, the Kings in Exigencies preſs'd for *aids* from their Subjects, they would in a *frolic of Bounty* yield or aſſign the Firſt-Fruits, *&c.*

for

for a certain time (a year or more) to the King, whereby they both *inur'd* the People to the payment, and the Prince to the *continuance* of it.

But in the 26*th* of *Henry* the Eighth, they were given to the *King* and his Heirs and Succeſſors for ever; and in the 32*d* of his Raign, a particular Court was erected for recovering them, which being diſſolv'd in the firſt of Queen *Mary*, the thing was *reviv'd* again by 1. *Eliz. c.* 4. but the *Court* not reſtored, only the Firſt-Fruits were order'd to be within the Rule and Adjuſtment of the *Exchequer*, and a new Officer, *viz.* A *Remembrancer* erected of the Firſt-Fruits and Tenths of the Clergy, who both taketh all *Compoſitions* for them, and maketh out Proceſs againſt ſuch as make default in payment. So that every Spiritual perſon muſt *pay*, or ſecure by Bond, his Firſt-Fruits, before his actual *poſſeſſion* of his Benefices, which Bond is of like force with a *Statute-Staple*.

The mode of Compoſition now, is for the Parſon with Sureties to enter into four Bonds, each condition'd for payment of the fourth part of the Firſt Fruits (according to the rate of his Living, as it was Taxed, *anno* 26. *H.* 8. (for that's the Standard) which is call'd, being *ſo much in the King's Books*, but yet with a deduction of *Tenths*) the firſt Bond payable at half a years end, the ſecond at a Twelve months end, the third at a year and half's end, and the laſt at the expiration of two years.

This we thought fit to add, out of the Reſpect we have to the *young Clergy* that are hankering after *Benefices*, to whom this Diſcourſe at leaſt (whatever our other *Writings* (through ſiniſter Informations) may be) will probably prove not unacceptable.

THE

The COURANT.

Trueman [*Solut.*]

NOw shan't I see my old Correspondent, *Tory*; for he was *drunk* last night at the *Queens Head* with toping *Confusion* to the *City Charter*: But no matter—here's *Ben. Tooks* Goblin, *Heraclitus*, will do as well. He dashes through *thick and thin*, and flings durt on as *good Scarlet* as any i'th' City. Alas poor fool! Their Reputations *Cystal*, none of the filth will stick, but Reverts to your own face, and will (one day) infallibly sink the pittifull and *already Crazy* Shipp 'tis squirted from. However by this the World may take notice, what respect the *Tories* pay to Authority, if their *Magistrates* don't humour them, presently they'l affront them to their faces, *Hiss*, *Revile*, slander and *Libel* them. Having been thus sawcy to his Superiors, 'tis no news if he snarl at the Courantier, *who*, he says, *is much unacquainted with Guinnies*; poor heart? I'm sorry for't, but the truth is, he has *no Faction* nor party to *Bribe* or *Encourage* him; nothing but *God* and the *King*, *Truth* and a *good Conscience* to protect and support him; and so long, he sings (as to the Guinnies) *Nec habeo*, *nec Careo*, *Nec Curo*; let Pimps and flatterers and *L'Estranges*, boast their *hundreds of Guinnies* sent 'um from the Divel knows who —— He has *enough*, in being *Honest*. Yet sure the *Milk and Butter and Cheese* was the conceit of some Hunger-starv'd Curate of the Club, that lives on *small Tythes*, and is fain to make shift with such, Commons when every Monday morning he Trudges from near *Dartford* to *London*. Popish *Nat* still drudges on, but of late more *bare fac'd*; what abundance of little Tricks have *his managers* been trying, to raise some pretence of slur in Dr. *Oates's* Evidence, but I know not whether with more malice or folly? Is not yesterdays *Sham* a rare one, Mr. *Oats* swore He was Informed, Parson *Elliot* was Circumcised, yet upon a *Commission of Inspection* (a nice business Ile promise ye) It appears—*Nat* says, that the man's *twigg of Life* has all its apurtenances; well, but does it follow that the Doctor might not be *Informed* otherwise? Away you ridiculous Scoundrels!—I'th' next place, *Godfry's* Murder (O that's a *bone* in some peoples throats) must be represented *uncertain*; prethee,

dear

dear *Nat*? tell us (if thou dareſt) in thy next the inquiſitive Gentleman of *Sarum*'s *true name*, I'le warrant he's as good a Proteſtant as thy ſelf.

And now *Enter Obſervator*, who fiddles to the old Tune, For in earneſt, the fellow has not Compos'd above *one ſheet* (bating his Tranſlations) theſe 20 years, tho he has blurr'd ten thouſand Ream of Paper. He's much troubled, that Mrs. *Joan* ſhould be queſtioned, and to bring in the Chat, tells two or three notorious Lies, in a breath, *viz.* That *Care* was *Cited* (as he call it) to *Guild-Hall*, that *Janeway* deſired *Joan* might be ſent for, *&c.* which is all utterly *falſe*. But above all, where is *Rogers Wit* or *Modeſty* to Revive a *ſluttiſh* ſtory little to the Credit of the Parties Concern'd. But ſince you now twice together have Rak'd it up —— I tell thee *Roger* once for all, that the *debauch* in the Church you mention was *favourably* told in *Janeway*'s *Mercury*, and there are *better men* than you or I, that are or may be ſatisfied of the Truth on't. Nor was it firſt *Publiſht* for any ſuch baſe end as you malicioufly ſuggeſt, but only to the Intent; that the Actors might be brought to juſt Puniſhment. For not a few good Churchmen think thoſe *Swine* deſerv'd to be Caſt out of the *Sacred Temple* which they had ſo vily *prophan'd*, more than (or as much at leaſt as) the 5 honeſt Proteſtants that were *given to the Divel* 'tother day near *Ludgate*, for not receiving the *Sacrament* at *Eaſter*; when they made it appear before, that they have ſince received it (and by the Doctors leave too) according to the *form* of the Eſtabliſht Church of *England*.—But why may not we have a Query or two as well as *Heraclitus*?

1. *Q.* Whether the Church-Warden that firſt preſents men on his *Oath* for not coming to Church, and afterwards Acknowledges to one of them before 4 Witneſſes, That for his part, he did *not know but he* (one of the defendants) *did uſe to come to Church*, &c. have not a pretty *Implicit vein* of ſwearing?

2. *Q.* Whether a Parſons *Wife*, that when her Husband came to his Lodging at 12 a Clock on a Sunday Night, and told her he muſt go out a *Hunting* next morning? Swore twice, by *God he ſhould not go*, may not for all that be a good *daughter of the Church*; Or whether her Husband be not thereby barr'd from all hopes of a *Biſhoprick* by that old Canon, 1 *Tim.* 3. 4. becauſe he can rule his Wife no better.

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The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRYDAY, Jan. 27. 168½.

——Depravant publica Jura,
Justitiámq; fugant, Divûm nil verba verentes.

Pope Boniface *makes the people of* Rome *intirely his Vassals, sets up another* Jubilee *(besides that Ordain'd by* Urban, *Anno* 1388.) *in the Year* 1400. *Complaints of his horrid* Covetuousness.

POpe *Boniface* the Ninth (whose *Life* we are at present concerned with) came to the Chair, in the Year One thousand three hundred eighty nine. *Platina* says, He was then but *Thirty* years old: (But *Onuphrius* Snibs him for that Errour, and affirms, He was *five and forty*,) and highly commends him for his *Continency*, &c. But how well he deserv'd those Praises, you will by and by be better enabled to Judge. Of his *Ambition*, and *Tyranny* the same Author in the very next words gives us an Instance, *Primus Populi Romani vim Omnem in Pontificem transtulerit Creatis suo nutu Magistratibus omnibus*, &c. *He was the first that transferr'd all the Power of the People of* Rome *unto the* Popes, *Creating all their Magistrates at his pleasure*; It seems before, though the *Popes* bore a great sway

amongſt them, yet the Citizens retain'd ſome part of their Antient Liberty, and Elected their own Officers, which made ſeveral of the *Popes* not endure to keep their Reſidence *there*. But this *bonny Boniface* taking the advantage of the Feuds and Diſorders amongſt them, and by the means of a *Jubilee*, which they Courted him to hold in their City, as you ſhall hear preſently, ordered matters ſo cunningly, that *he* got to himſelf alone the Domination *In Alto & Baſſo*, (As *Feudal* Lawyers ſpeak) *in High and Low*; or, abſolutely in All and over All: So that henceforth, the *Pope* muſt be *Dominus Fac totum*, Chief Maſter of *Miſrule*, and becomes (forſooth) a *Temporal Prince*, and from hence our ſmall *Huckſters* for *Popery*, little diſguiſed *Factors* of *Romes Braided Wares*, ſuch as *L'Eſtrange*, &c. draw their Argument. O! you muſt not call the *Pope*, the *Antichriſt*, *Man of Sin*, &c. (which are Titles the Spirit of God in Holy *Scripture* inveſts him with,) but you muſt (blaſphemouſly) call him his *Holineſs*, and the *Weſtern Patriarch*, and give him Complemental Language and termes of Reſpect, *For he is a Civil Prince*: Thus you muſt firſt Reverence a *Traitor*, *a Rebel*, *an Uſurper and a Murderer*, as a Lawful Soveraign in Civils, and Honour a Blaſphemous Villain, and *Enemy to Chriſt*, not only as a true Chriſtian Biſhop, but a *Patriarch* too, and *Metropolitan* of all the *Weſtern Churches*. And having got you ſo far, 'twill be no difficult matter to perſwade you to alter this *Reverence* to *Adoration*, and make you believe, he has *as much Right in Spirituals* as in *Temporals*, and as good a Juriſdiction over all the *other* Churches in the World, as ever thoſe of *theſe* Weſtern Kingdoms, and then the Buſineſs is done, and you will quickly prove as errant *a Batt-blind Bigotted Papiſt* as any in *Spain*.

To maintain his *ill-acquired* Soveraignty, he grievouſly *fleec'd* the Clergy with Subſidies and Exactions; But to make them part of amends, gave them leave to Extort what they could from the Laiety; He likewiſe Re-edified the Caſtle of St. *Angelo*, and the *Capitol*, and therein placed a Garriſon, and Fortified the Bridges over the *Tiber*, the more to keep the people in Awe and Subjection.

You heard before how his Predeceſſor *Urban* had for Lucre-ſake *Anticipated* the *Jubilee*, and appointed it to be kept almoſt Twelve years before it came in Courſe; but the ſaid *Urban* dying,

dying, *Boniface* ſo far *approved* thereof as to let it go on, and take the *Money* that accrewed thereby, amounting to a vaſt Sum. But Ten years after, when the year 1400. began to approach, (which was the year on which the *Jubilee* ſhould cuſtomarily be kept, as being the Fiftieth year,) He pretended, that what *Urban* did was Irregular; and therefore he muſt have it ſolemnly kept according to the Original Inſtitution: ſo here were two *Jubilees* held in a dozen years ſpace.

But a little before the beginning of the ſaid year, *Boniface* ſubtlely removes to *Aſſiſe*, pretending to ſtay there for a conſiderable time; this Alarm'd the *Romans*, fearing leaſt by reaſon of his abſence whoſe Buſineſs it was to give the *Bleſſing*, the great *Jubilee* would not be kept at *Rome*, or at leaſt not ſo much frequented, and ſo they ſhould loſe the *profit* of the Solemnity: whereupon, they very humbly *Petition* him to return to the Mother-City. But he had another Game to play, and therefore they more Intreat, the more Coy he ſeems, and upbraids them with their Diſreſpectful Carriage, and expreſſes much Averſion to the City; particularly he Charges them with that they had refuſed to take Senators at his Nomination, and that of their own humour they had appointed certain Magiſtrates called *Conſervers* of the Chamber, who were inſufficient men, and had ſuffered the *Bandereſii* (a Faction not favouring the *Pope*) to have their will in all things, *&c.* So that at laſt to pleaſe him, and get the *Jubilee* at their Town, the *Romans* were glad not only to Baniſh the *Bandereſii* and take ſuch an one for their Senator (which Office in thoſe days appears to have been ſomewhat like that of our *London* Majors) as *Boniface* appointed, but likewiſe to give the *Pope* a great ſum of Money, which making *all friends*, he comes to *Rome*, and thence forwards Rul'd them at his Arbitrary pleaſure as aforeſaid.

We are Arrived at the Year 1400. and the Great *Jubilee* is Proclaim'd, *Quo innumera ferè hominum multitudo ad Urbem Religionis cauſâ venerat.* Whereupon *a multitude of People almoſt Innumerable* flock to the City on the Account of Religion and Devotion, ſaith *Platina*. But *Theodorica Nyem* l. 1. ca. 68. Tells us more at large, 'That innumerable Strangers out of 'diverſe Provinces and Kingdoms came thither, and exceeding 'rich *Offerings* were preſented to the *Churches* of the City and 'Shrines of Saints, the greater part of which came to the hands

'of *Boniface* and others that were his Creatures; and yet the 'insatiate Wretch, not Content with these voluntary Presents, 'although they amounted to an incredible Sum, yet (being him-'self a *bottomless Gulf*, and in Covetousness none like him,) 'sent his *Money-Huckſters*, or petty Chapmen abroad into di-'vers Kingdoms to ſell Indulgences to any that would give as 'much for them as it would coſt them to go to *Rome* to fetch 'them. The cunning Extortioners *chous'd* ſimple and Barba-'rous People of vaſt Sums of Money, ſo that by this *Spiritual* 'Pedlery they ſometimes brought away clear out of one King-'dom or Province more than an hundred thouſand Crowns, 'for they would undertake to *forgive all Sins* to all Men that 'would pay them, and that too barely on *Confeſſion*, without im-'poſing any *Pennance*; for money they Diſpenc'd with all Irre-'gularities, ſaying, they had all the Power ſo to do, that Chriſt 'had given to *Peter* of binding and looſing on Earth; and by 'this means theſe Chapmen being well fatted, returned back 'to *Rome* with many fair Horſes, and loaden with Treaſures, and 'gave an Account of all their Collections to *Boniface*, where-'in he was ſo exact and ſevere, that if he detected any fraud 'or concealment, he puniſht it with Death. Thus far *Theodo-ric.*—Nay *Platina* himſelf relates, That in this *Popes* time, *plena-ry Indulgences were every where ſold ſo cheap, that the Authority of the Keys and Apoſtolical Letters grew Contemptible*; *and that* Boniface *Indulging too much his kindred*, [perhaps from hence we may date the miſchiefs of the *Nepotiſmo*] *many Simoniacal Acts were Committed.* And (for a third Evidence) *Crantzius*, l. 11. ca. 10 and 12. teſtifies, That under *his Popedom were made many and frequent Tranſlations of Biſhops, a ſuper-abundance of ſuch kind of Indulgences as were never ſo much as heard of before*; *and what he eaſily granted, he as ſlightly revok'd, cauſing himſelf to be generally ill ſpoken of throughout all Chriſtendom, as one never ſa-tisfied with Gold.*

How ſad and calamitous the face of theſe times was, *Froiſſard* the Hiſtorian *Vol.* 3. *Ca.* 24. will inform us,— 'Men (ſaith 'he) will in future Ages wonder by what means the Church 'could fall into ſuch troubles, and be bewilder'd in them ſo 'long: but ſure this was a wound Inflicted by the Almighty to 'admoniſh the Clergy in what exceſs and ſuperfluity they lived. 'But none took notice of theſe Divine warnings, being all blind-

'ed

'de with Pride and Arrogancy, each man ſtriving to be equal, 'or ſuperiour to another, ſo that all things daily became worſe 'and worſe, &c.

It was about this time, that *Tamberlain* who had Conquer'd the *Turks*, and carried about in Tryumph their Emperour *Bajazet* in an *Iron Cage*, departed this Life, thereby leaving the *Armenians*, *Perſians*, *Ægyptians*, *Aſſyrians*, and other *Paynim Nations* without an Head, whereby a great and *eaſie door* of Advantage was opened to the Chriſtians to have recovered the (long and dear-fought) Poſſeſſion of the *Holy Land*, had not the *Pope* inſtead of a Common Good, rather conſulted his own *private Intereſt* and that of advancing his beggarly Kindred.

For not regarding that glorious Enterprize, he fell to perſecuting a certain ſort of People, who from their *Habit*, were called the *Albi*, or *White iſts*; concerning whom, *Platina* thus tells the Story,— '*Ex Alpibus deſcendiſſe*, &c. In this *Popes* 'time, as I have heard from my Father who ſaw the very man, 'there came down from the *Alps* into *Italy*, the year before the 'Jubilee, a certain Prieſt attended with a great Multitude of 'folks; and he being array'd with white Cloth, did ſhew both 'in his words and behaviour ſo much modeſty, that by all he was 'reputed a Saint. In *Italy* he found or made a world of Proſelites 'of each Sex; who being cloathed with white Linnen without 'any diſtinction whether Men or Women, Clowns or Citizens, 'Free-men or Slaves, marcht about the Countty, and like Beaſts, 'where Night over-took them, there in the open fields they took 'their natural Repoſe. In the Villages they publickly eat toge-'ther, bringing forth their Victuals as to a ſacred Feaſt; the 'before mentioned Prieſt in the Head of them carryed the *Cru-'cifix*, which he ſaid wept for the Sins of Men, and as often as 'that happen'd, all the Company fell a mourning and lamenting, 'and begging pardon of God: when they march'd or ſtood ſtill, 'they Sung the Praiſes of the Bleſſed Virgin, in Hymns of their 'own, aptly Compoſed for that purpoſe.

Thus they *ſtroul'd* along through *Etruria*, *Piſa*, and other Parts, the opinion of their *Sanctity* continually increaſing, and not only ſurprizing the ignorant and credulous *Rabble*, but alſo drawing in *Princes* and *Biſhops* to admire them, and favour their Proceedings; at laſt being wearied with Rambling, his Gang *made an halt* at *Viterbium*, but gave out, That he would go on to *Rome*

to

to visit the *Sacred* Places and Bodies of Saints. But *Boniface* was jealous that this superstitious Pilgrim intended to *play him a trick*, and had a Design to make himself *Pope*, having such a vast Crew following at his heels, and altogether at his Devotion; and therefore clandestinely sends some *Troops* of Soldiers who unexpectedly surpriz'd our *devout vagrant*, brought him to *Rome*, and there (for ought we find) he was *put to Death*. *Platina* himself half blushes at his Execution, and can scarce refrain telling us, That he fell a *Sacrifice* meerly to the *Popes Envy* and *Jealousie*: and adds, that immediatly after followed a *dismal Plague* or mighty Mortality at *Rome*.

Boniface dyed in the Fifteenth year of his Popedome, *Anno*, *Dom.* 1404. But in the mean time his Rival the *Anti-pope*, *Clement* at *Avignon* in *France*, departing this Life, *Peter de Luna* a *Spaniard* was by that Faction Elected *Pope* by the name of *Benedict the Thirteenth.*

THE

The COURANT.

Tory. 'TWas a Bill 'ile assure you on a Goldsmith for a Hundred Guinnies.

Truem. Guinnies, or *Pistoles*? I have heard some *of those* Gentlemen deal much in *French* Commodities for all the Statute.

Tory. No, no, *Guinnies* was the *word*, I could tell you the Complements that passed, the very names of the Club, and the Healths that were *Huzza'd.*

Truem. Well, but what ails *Rabbi L'Estrange* to be so furious (all on a sudden) against young *Tonge*, and anticipate his *Observa-Tory* day, and *kick* and *wince* and *bounce* and *drivel* as if he were *possest?*

Tory. O Sir! you must note our old Granny *Lane*, and friend *Hodge* (Captain *Ely's Bail-procurer*,) and *bloody Natt.* &c. lately renew'd their Acquaintance with Mr. *Tonge*, and endeavoured *a fresh Intrigue* of the *old stamp*; but finding upon Recollection, that he would not Correspond further with them, and fearing *all their Roguery* would come out, the Reverend *Clergy-guide* found himself oblig'd to *cry Whore first*, and so forcing (as he used to do) his poor Printers to *Case* it away on *Sunday* for Expedition, out dropt Mondays *Observator*; do'nt you know the Policy of prevention?

Truem. Yet methinks it plainly appears, *L'Estrange* holds Correspondence not only with the *What-dyee call't* Court, and the *pelting* Parson, and *Natt. Thompson*, but with Mrs. *Lane*, and the open Papists too, else how came he by all those *vouchers* he Cites?

Tory. No matter for that, *Tros Rutilusve, Papist* or *Devil*, as long as 'tis under pretence of *serving the Church of England.*— But do'nt you see how he Claws off, *The Letter of the old Common Council-man to the New one?*

Truem. Spiders turn all things to *poison*; he talks there, of a Common practise of *Canvasing to make an Interest*, sure he means the *Cats-turd. Merchant's* Printing of *Bills* to beg *Votes* for Common Council-men.

Tory. Out, away! we never *taxe* our Friends, for to us that call our selves *the Loyal*, Libelling and affronting Magistrates and every thing is *Lawful.* But if the *Whiggs* do never so modestly assert just Rights, 'tis exposing the Government, fomenting of Discords, a scandal to the *Church*, and the Devil and all.—But still I think he has justified *Parson Pelting* to purpose.

Truem. Yes, and much to his Honour that he has such a *Champion*; for wherever he had that Account, it will be proved to the *Observators* teeth and the *Parsons* too, that there are several Gross notorious Lies in't: besides, that it may be *Scandalous* as well as *False*; he falls foul on a *Reverend Divine* (no way inferiour to his *Client*, for learning, soundness of Doctrine, Holiness of Life, or just Conformity;) who he says, *sits on his Breech* at the *Gloria Patri*, (observe how the Fellows fingers itch after Latine Service) *the Creed*, &c. Now suppose this had been *true*, 'tis as true, That Mr. *Pelling* Counter-marches with his *Second Service* to the Altar, practices *bowing* to the Altar, teaches his Flock to *respond* in reading the *Psalms*, &c. contrary to express Law—*Jam sunt ergo pares.*—One it seems is an *Under doer*, and the other an *Over-doer*.

Tory. But these Excommunicati were *Sinners of a long standing* —

Truem. Goodly! goodly! and what a *Saint* is he that says it! — I knew a fellow liv'd most scandalously several years about *Puddle-dock* as *Stallion* to an Old Lady, and another whose common Conversation is interlarded with horrid *Oathes* and *Execrations*, yet I never heard either of them were ever *Presented* or *Excommunicated*.

Tory. Pish, those are *Venial* Sins, nothing so *heinous* as not paying the Parson his *Easter-Offerings*.--- Did you ever hear of the man that first *Whor'd* the *Mother*, and then made the *Daughter* an honest Woman by *Marrying* her?

Truem. No, but I knew a *Popish Blade* in *Holbourn*, that for almost Twenty years together never came at *any Protestant Church or Sacrament at all*, yet so far from being questioned, that he is reputed not only *a special Member*, but a main *Pillar* of the Church —— But now lets go to *Queries*.

1. *Whether the Parson that* accused *his Neighbour and Brother Minister of the Church of* England *for not Christening with the* Cross *when it was altogether a Lye, might not deserve Excommunication on that Authentick Canon* — Thou shalt not bear false-witness, *&c.*

2. *If a Parson when he comes from Reading over a Sermon shall say*, He thanks God his Drudgery for that Week is over. *Whether such a one can be supposed to make the* Gospel *his* delight, *or be likely to Preach* in season and out of season?

3. *Whether* Paul *would ever have* Excommunicated *any Christian, because he received the* Sacrament *of* Barnabas, *and not of himself?*

4. *Whether it might not be as* Lawful *and satisfactory for these Gentlemen* Excommunicated *by Mr.* Pelling, *to receive the Sacrament of* another *Minister in the* same Dioces, *as for* Roger L'Estrange *to Receive it in* another *Nation at the* Hague, *when he* fled from Justice, *and (for all his vapour of being so good a* Church-babe) *cannot make it appear, he had for* many years, (*if ever*) *received it before*?

Tory. Hold your prating! else I'le say to you, as our *Church-warden* did last Sunday to the *Constable---come away to Church, or I'le Excommunicate you.*

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The Weekly Pacquet
OF
Advice from Rome:
OR,
The History of POPERY.

The Fourth Volume.

FRIDAY, Feb. 3. 168⅘.

Ut nemo doceat Fraudis & Scelerum viâ Papatus *docebit.*—

The wickedness of Pope Innocent *the Seventh, and* Gregory *the Twelfth. The horrid* Perjury *of the latter. Three Popes at once, and the Scuffles between them. The wickedness of Pope* John *the Twenty fourth. An* Owl *disturbs a whole* Council.

TO *Boniface* the Ninth, succeeded at *Rome* (for you may please to remember, there was *another* Chair, and another *Succession*, all this while in *France*) Pope *Innocent* the Seventh. Concerning which Gentleman, *Platina* gives this account — *Dum adhuc Cardinalis esset Carpere negligentiam, &c.* 'Whilst he was but a Cardinal, he 'used always to be taxing the former Popes of their Negligence 'and Cowardice, affirming, That it was through means of their 'sloth, that this terrible Schism of the Church of *Rome* was not 'long e're this remov'd and extinct; but as soon as he had once 'got the Popedom himself, he follow'd those very Courses 'which he blam'd in *Urban* and *Boniface*, and was so far from 'doing that which before he so much applauded, that he hated

any that durſt mention it to him. His Government was *inſolent, cruel,* and *tumultuous*, the Inhabitants of *Rome* Addreſſing to him one time, That their *Liberties* might be reſtor'd, and the Garriſons in the Capitol, &c. remov'd, and that he would uſe ſome Endeavours for taking away the before-mention'd *Schiſm* in the Church, and joyn with the *French* King, who offer'd his aſſiſtance towards ſo good a Work; the proud Pope was not only *deaf* to their juſt Petitions, but ſent Eleven of the principal Citizens Priſoners to his Nephew *Lewis*, who murder'd them, and caus'd their dead Bodies to be flung out at the Windows.

Enrag'd with theſe Tyrannous *Barbarities*, the people of *Rome* take Arms, and call in *Ladiſlaus* King of *Apulia*, to their aid, reſolving to be reveng'd on the ſaid *Lewis*; but he with the Pope *flies* to *Viterbium*, where having in ſome time raiſed conſiderable Forces, they ſend them againſt *Rome*; whereupon fearing greater miſchiefs, they are content to receive the Pope, and invite him back to the City, who then created ſeveral Cardinals to ſtrengthen his Party, and made his *butcherly* Nephew *Lewis*, *Marqueſs of Peſa*, and *Prince of Firma*. And ſoon after he himſelf died in the ſecond year of his Papacy.

But ſome time before his deceaſe, the Dukes of *Berry*, *Burgundy*, and *Orleans*, (a *Triumvirate* which at that time, by reaſon of the King's indiſpoſition, did govern the Kingdom of *France*) went all of them to *Pietro di Luna*, (who we told you took upon him the name of *Benedict* the 13th, and *Pop'd* it at *Avignion*) beſeeching him to rectifie this diſorder, that the Church might no longer appear as a Monſter with a *pair of Heads*, and people not know which to obey as Chief Paſtor, and therefore were importunate with him to *renounce the Papacy*, urging that nothing could be more glorious than an abandoning his *private* Intereſt for the advantage of the public: And the rather was this to be expected from him, ſince at his *Election* he had *promiſed* to lay down, whenſoever things ſhould be adjuſted with *Rome*. In order to which, he aſſur'd him, That *that* Pope which ſhould be made in *Rome* after *Innocent*, ſhould do the like; every one concluding, That if thoſe *Favourites* (one of *France*, and tother of *Italy*) were but once diſpoſſeſs'd of the *Keys*, which they both exercis'd at that time, (tho ſure one of their Keys at leaſt muſt needs be but a *Picklock*) and a third

third *indifferent person* chosen, he would every where be acknowledg'd the certain and unquestioned Pope.

Benedict gave them the hearing, but gravely answer'd, 'That 'he (alas good Man!) valued not the *honour*, and was weary 'of the *trouble*, but could not, without offending God, consent 'to the Proposals, for renouncing the Church, and abandoning 'the Flock of Christ, which by the common consent of so 'many good and worthy Electors, was committed to his *care* 'and *custody*, and was unwilling to bring a thing into question, 'which he had so *legally* obtain'd. But as for what respected 'the removal of the *Schism*, and restoring Concord to the 'Church, there was nothing which he more passionately desired; 'and he would condescend to any *Assembly* or *Council* for the 'debating or setling thereof, provided in a secure place in which 'every one might speak his mind freely: For his own part he 'declar'd, and *swore* to it too, That in case the Schism could 'not be taken away by any other means, he would *Renounce*, 'upon condition the other at *Rome* would do the same, for other-'wise it would be to no purpose to solicit it.

The three Princes were not so short-sighted as not to see through *Benedict's Veil of Hypocrisie*, and how loth he was to quit the Chair; and he on the other side apprehending, lest they should make use of more powerful Arguments of *Force* to oblige him to comply with their Requests, fortified himself in his Palace, and was besieg'd there for five or six Months, 'till being weary of so close and tedious a Confinement, he embark'd on certain Gallies on the *Rhosn*, and so escap'd into *Catalonia*, which was his own Country: And indeed many suppose the before-mention'd Princes were instigated by the *French* Cardinals to get him remov'd chiefly for that reason, because he was a *Catalonian*, not a *French-man*, and that they might bring in one of their own Country-men to succeed him.

Upon the death of *Innocent*, which happen'd in *November*, 1406. the *Italian* and other Cardinals which were at *Rome*, enter'd into the *Conclave*, and all solemnly *swore upon the Holy Evangelists*, which their *Dean* held in his hand, That every of them respectively would, if he were chosen, *renounce the Papacy, provided the* French *or* Catalonian *Anti-pope renounc'd his Anti-papacy first.* This was done to satisfie the *French*, who having brought up a custom of *Pope-making*, according to their

own mode, it ſeem'd an unſurmountable difficulty to bring them out of it, with Reputation, unleſs the *Italians* would thus meet them half way. At laſt in the Conclave at *Rome*, *Angelo Corraro* a *Venetian*, and Cardinal of St. *Mark*, was choſen, and aſſumed the name of *Gregory the* 12*th*. And to make (as they thought) ſure work, before he came out of the Conclave, they made him promiſe in Writing under the hand of a Public Notary, and alſo gave him his *Oath*, to perform the fore-mention'd Condition.

But (*ſee the Faith of Popes!*) no ſooner was he ſetled in his *Pontificial Gears*, but he found too much *ſweetneſs* in the place to leave it ſo eaſily; and indeed in this matter only, his Brother Anti-pope were *well agreed*, for he too, notwithſtanding his ſaid ſolemn Promiſe, did not care for leaving the *Seat of Infallibility*, and ſo each of them ſhuffled and cut about the *place* of *Congreſs*, and whatever Town was nam'd, the other ſide wanted not Objections, and ſo no Agreement was like to ſucceed: Whereupon the Cardinals finding themſelves *ſhamm'd*, declar'd againſt them both as *Faith breakers*, and unfit for the Holy Chair. And now the Cardinals of the *French* Faction reſolv'd to abandon *Benedict*, and the *Italians*, *Gregory*; and to get another indifferently choſen. In order hereunto, the Cardinals both of *Avignion* and *Rome* met at *Piſa*, and by common conſent Deprive both *Gregory* and *Benedict*, all the Nations (except *Catalonia* and the *Scots*, and ſome few petty Princes) concurring with them therein; and having ſo done, they proceed to elect a new Pope; and make choice of *Peter Philargo* a Fryar Minor, and Archbiſhop of *Milan*, who took upon him the name of *Alexander the Fifth*, who was wont to ſay, he had been a *rich Biſhop*, a *poor* Cardinal, and a *beggarly* Pope.

But for all this Decree of the *folks* at *Piſa*, the two old ones would ſtill be Popes, alledging, That the Convention at *Piſa* was neither a free nor a general Council, and that Matters were not there fairly and Canonically Tranſacted, and therefore they would not abide by their doings, but would appeal to a general Council: And to ſecure themſelves, *Gregory* fled towards *Romagna*, and ſtay'd ſome time at *Rimini*, where he was magnificently entertain'd; And as for *Benedict*, he having held a *Conventicle* in the City of *Perpignan* by the intervention of his own Friends, retires into the Caſtle of *Paniſchola*.

So

So that now we had no leſs than *three Popes all in view, and at the ſame inſtant*, for ſtill the condemned Popes deſiſted not from exerciſing their *Papal* and *Eccleſiaſtical* Functions; they conſecrated *Biſhops*, and created Cardinals, and particularly *Gabriel Condolmero*, who was afterwards Pope by the name of *Eugenius the Fourth*, was by *Gregory* made Cardinal at *Lucca*. Now if a *Succeſſion* from right and lawful Popes and Biſhops be neceſſary, it muſt be granted, That if the *Roman* Church is not ſuch, but miſerably *interrupted*, vitiated, and confounded by theſe Popes, of whom no Man can ſay *which* was the *Right*, and yet their ſeveral Ordinations paſs'd in the crowd, and multiplied no doubt in time into many *thouſand* Deſcendents, deriving *Epiſcopacy* and *Prieſthood* from this corrupt Fountain, which ſeem indeed (according to the Notions which theſe Men advance at another time) to be but ſo many *Nullities*: And yet where is there any Biſhop or *Prieſt* in all *Italy* or *France* that is *Infallibly* ſure, that he himſelf holds not by the ſame *crackt* Title?

But to return to the Story — *Alexander* (ſaith *Theodoric a Nyem*) was one that *lov'd to live delicately, and to drink ſtrong Wines*; he was wholly rul'd by *Balthazar Coſſa* Cardinal Deacon (the moſt profligate Villain that one ſhall read of) who ſucceeded him by the name of *John the 24th.* (or as ſome reckon, the 23*d*) The ſaid *Alexander* died when he had held the Chair 8 or 9 Months, and *Baptiſta Panetius* of *Ferrara*, a Cardinal, in his 56*th* Sermon, tells us, That *the ſaid* Balthazar *caus'd him to be poiſon'd by* Marſilius de Parma *his Phyſician, brib'd thereunto with a vaſt ſum of Money*, on purpoſe that he himſelf might follow him in his Papacy.

And how the ſaid *Balthazar* got it at laſt, as to the *manner*, is very *pleaſant*; for as ſoon as *Alexander* was dead, being at *Bononia*, and having by his former Adminiſtration got the *chief Power* into his hands, he commanded the Cardinals to Elect a Pope ſuch as he might approve of; and they offer'd ſeveral to him, of whom he thought none fit enough: At laſt they requeſted plainly to ſhew who he was for? *Give me* (then ſaith he) *the Cloak of St.* Peter, (a Garment which they fling upon the new elected Pope) *and I will give it to him that ſhall be Pope*: Which being done, he put it on his own ſhoulders, and ſaid, *Papa ego ſum, It is I am Pope*; and was as good as his word: For tho ſeveral of the Cardinals mutter'd and grumbled, yet none

none durſt oppoſe him. This Prank of his is credibly related by *Johannes Stella*, in his Book *De Pontificibus*.

To fix himſelf firm in his Seat, he courts *Sigiſmund* King of *Hungary*, and gets him elected Emperour, and ſummons a Council at *Rome*, where a very *odd* accident fell out, which *Nicholas Clemangis* Archdeacon of *Bayeux*, a Man famous in thoſe times, delivers as follows —— 'At the firſt meeting of the Council, 'Maſs being ſaid after the accuſtomed manner to invocate the 'Holy Ghoſt, no ſooner was the Council ſat, and *Balthazar* him-'ſelf in a Chair provided for him higher than the reſt, but 'beheld a dreadful ill-favour'd Screechowl, the preſage (they ſay) 'of Calamity, with an horrible voice flew over their heads, and 'ſeated her ſelf upon the middle Beam of the Church, with her 'Eyes directly fixt upon the Pope. Behold, ſaid ſome of the 'bold *Italian* wits, the Spirit in the form of an *Owl*! *Balthazar* 'the Pope himſelf ſeeing how ſhe glar'd at him, at firſt bluſht 'for ſhame, then began to ſweat, and by and by in confuſion 'broke up the Council. And at the ſecond Seſſion ſhe was 'there again in the ſame manner, and the Pope would have drove 'her away by noiſe and clamours, but ſhe would not ſtir, 'till 'aſſaulting her with Pikes and Staves; having receiv'd ſeveral 'blows, ſhe fell down dead before them all.

THE

THE COURANT.

Tory. BUT do'nt you perceive by the laſt *Obſervator*, that *old Roger* has a Months mind to ſtand, next *Election*, one of the *Candidates* for his n'own Country of *Norfolk*, when it ſhall pleaſe God and the King to bleſs us with a *Parliament?*

Truem. No truly; for tho the doting fellow talks a little *freakiſhly*, yet we underſtand *true Engliſh Norfolk Dumplings* as well as himſelf, and are ſatisfied, That the generality of Free-holders, not only there, but throughout the Nation too, are (to uſe his own phraſe) more *clarified in their Underſtandings*, than to chuſe either *Knaves* or *Beggars*. Beſides, that Gentleman has the ſame *Antipathy* to Parliaments, as ſome folks have to *Cats*, he *ſweats*, and *ſwouns*, and is ready to run *away* at the ſight or very ſmell on't. Nor has he any reaſon to ambition a place in an Aſſembly, which he has ſo groſly and impudently *abus'd*, That when ever *They* meet, he knows his *Ears* will not be able to make Atonement for the petulancy of his *Tongue*, and the *French* Itch of his *Fingers*. 'Tis true, he has already *dubb'd* himſelf a *Body Politic*, ſometimes his own ſilly ſelf is (forſooth!) the *Government*, ſometimes the *Church*; and in his own conceit makes as great a *Figure* in the World for *Loyalty* as Mother *Celliers*, or her younger Siſter Mrs. *Elianor James*, with her *Sham-Papers* of *Adviſo's*. Alas Man! he has places enow already; is he not *Mouth Extraordinary* of Faction? Principal *Forger* of Flams and *Shams?* Grand *Engineer* for Bedaubing all Evidence of the Popiſh Plot? The mighty *Artiſt* at Blanching of Blackamoors? *Supream Scavenger* of the Town, into whoſe Cart all the Popiſh Kennel-rakers that cannot find *Stowage* in *Took* and *Thompſon*, empty their Durt, which he moſt induſtriouſly two or three times a week ſubtlely unloads at Proteſtants Doors: —— And then,

For

For the whole Gang *we hair-brain'd* Tories *call*,
He's Knight o'th' Shire, *and represents you All.*

Tory. Well! But he tells you, the *French* King does not make all these Advances into *Flanders* meerly to pick up *Cockle-shells*, or catch *Whitings*.

Truem. No, I'le warrant him; nor does he contrive the mighty *Haven* at *Dunkirk*, and expensive Fortifications there, to make a Retreat for *Herring-Busses*: But that-*wise* and haughty *Monarch* has (no doubt) an Eye on enlarging his *Empire*, and in subserviency thereunto, prosecutes the poor *Dissenters*, alias *Huguenots*, or Protestants, within his Dominions, that he may the more plausibly engage the Pope to favour his Enterprizes, and lull Princes of that Communion asleep: Nor is it my business to enquire *why* the Progress of his Arms were not stopt long since, when *means* (however diverted) were not wanting; or to look over old printed *Letters*, to find *who* it was talk'd of *Interests inseparable*: This I will only say, That whether in other Parts of a different *Religion* and *Interest*, where a Popish and *French Plot* is apparently discover'd to be working in their very Bowels, it may be of use towards obviating his Designs, to *divide* Protestants, and *worry* one another to the undoing of many *thousands*, nay, hundreds of thousands of Families, damping of *Trade*, consequently lessening the *Revenue*, and embroiling Affairs, and all this, for a parcel of (acknowledg'd) *Trifles*, or imaginary Stories, forg'd by a knot of *ill* Men, who have no other means to screen themselves from the Justice they apprehend out of conscious Guilt; may still be a Question.

Tory. Pish, you are harping on the *Popish Plot*, but the same Author frankly tells you, 'Tis nothing but a *Vision of Dragons in the Moon.*

Truem. Right! he's indeed pleas'd to call it so; but I humbly conceive, The King, the Nation, and especially (as 'tis worded) the *City*, has little reason to thank him for that Complement.

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, Feb. 10. 168½.

Quem mihi dabis de numero Prælatorum, *qui non magis invigilet ſubditorum evacuandis Marſupiis, quam extirpandis vitiis.*
—— Bernard ad Eugen.

The calling of the Council of Conſtance. The horrible villainies there prov'd againſt Pope John, *he is Depoſed. A Council is above the* Pope: *The two other* Popes *likewiſe caſheir'd*, &c.

WE are Remarking on the life of Pope *John* the 23*d*. (or 24*th*. as others call him, for the buſineſs of Pope *Joan*, has made ſuch a confuſion amongſt the *Johns*, that the beſt Hiſtorians diſagree in their reckoning) how he *wheadled* himſelf into the Popedom you have heard; nor have you I hope forgot, that at the ſame time there were actually Reigning two other *Popes* or *Popelings*, viz. *Gregory*, whom the *French* ſet up, and *Benedict*, whom the *Spaniards* ſupported; and each of theſe had his Court, and his Cardinals, and Princes, and Nations that own'd his Authority and obey'd him. But growing weary of this ridiculous Confuſion, and the Emperour *Sigiſmund* having

taken the pains to Travel almoſt all over Europe, to perſuade them to ſome expedient for healing this *Schiſm*: It was at laſt agreed, That a *General Council* ſhould be call'd, nor did Pope *John* ſeem much to oppoſe it, hoping to get himſelf confirm'd therein by the Intereſt of *Sigiſmund*, whom he had procured to be made Emperour, and you know *one good turn deſerves another*; but whether the Emperour found him ſo ſcandalouſly *flagitious* that he was aſham'd to appear in his favour, or whether his ſolicitations could not be heard I know not, ſo it was, that in the Concluſion things fell out quite contrary to his Expectation.

The place agreed upon (after much *bandying*) for this *Congreſs* was *Conſtance* a City of *Switzerland*, Situate on the Lake *Bodenzee* over againſt *Lindaw*. Whither *Anno* 1414. repaired Pope *John*, and the Emperour, and a vaſt conflux of People, for there were preſent 4 Patriarchs, 29 Cardinals, 346 Archbiſhops and Biſhops, 564 Abbots and Doctors, Ten Thouſand ſecular Princes and Noble Men, 600 Barbers, 320 Fidlers and *Merry-Andrews*, and (to accommodate the Holy Father) Four Hundred and Fifty common publick *Whores*, (beſides all their *private ones*) the whole Company of ſtrangers Men and Women, that were then at one time found in that City, being Threeſcore Thouſand and five Hundred: A fine jolly Company; and if you will believe them they had the Holy *Ghoſt* preſent with them too, but there are ſeveral reaſons to queſtion *that*, tho this merry one which follows be none of them; when on the firſt day of opening the Council, they were ſinging according to the *mode*, *Veni ſpiritus ſancte*, &c. *Come holy Spirit*, &c. Some arch wags at the ſame time clapp'd up a Label in the Church, containing theſe words as an anſwer from Heaven — *Alijs rebus occupati, nunc adeſſe vobis non poſſumus: We are a little buſy at preſent about other affairs and cannot attend ye.*

This *Synod* held for the ſpace of four years, and did more than a *good* deal of buſineſs, we ſhall not afflict the Readers patience with a recital of all their *Worſhipful Canons* and proceedings, they that have a mind — *Male Colloeare bonas Horas*, may read them in the Volumes of the Councils; what is remarkable we ſhall not forget to acquaint you with. And as a Prologue thereunto, cannot omit that judicious *Repartee* of the Emperor *Sigiſmund*, ſome diſcourſe happening touching the Reformation of the Spirituaty, a grave old Cockſcomb that had a

ſpight

ſpight againſt a parcel of poor Friars, ſaid, *Quod oporteat incipere à Minoritis*, that they ſhould *begin firſt with the Minorites*, meaning the Order ſo called; No, quoth the Emperor, *Non à Minoritis ſed à Majoritis*, *not with the Minorites*, *but with the Majorites*, meaning, the Reformation ought firſt to begin with the Pope, Cardinals, Biſhops, and Superior States of the Church, and ſo deſcend afterwards to regulate the inferiors. The Council had not ſat long, before *Articles* were Exhibited againſt Pope *John*, who fearing the worſt, unknown to the Cardinals, in a diſguiſe one night *flies* out of the City to *Schaffuze*, where he was ſheltred by the Duke of *Auſtria* for a while, but the Emperor being therewith incenſed, he was glad to bring back the poor *Run away Pope*, who was committed to ſafe Cuſtody. And now they proceed judicially againſt him, *Henricus de Pira* and *Johannes de Scribanis*, Procurators of the Council, undertake to prove him *Guilty of abundance of horrid Crimes* both before and during his Popedome; the Charge againſt him was contained in 54 Articles, of ſeveral Murders, Poyſonings, Sacrilege, Hereſy, Tyranny, Simony, Infidelity, Notorious Atheiſm, *&c.* and in the ſame, this moſt Holy Father is ſtiled *Diabolus Incarnatus*, A Devil Incarnate, particularly they proved, That he had committed *Inceſt with Nuns*, *Raviſht* ſeveral *Virgins*, That he was frequently Guilty of *Adultery*; That he had cauſed Pope *Alexander* his predeceſſor to be *Poyſon'd*, to make way for himſelf to uſurp the Papacy. That he had ſold many Lands of the Churches *Patrimony*, yea he had ſold *Churches themſelves* in the City of *Rome*: Nay their very Holy *Reliques*, as for Example he had truck'd away the Head of St. *John Baptiſt* for 50000 Ducates [For my part I wonder where he found out ſuch a *ſilly Chapman* that would offer half the Money for a forg'd Skull] which had been deliver'd and carried out of the Nunnery of St. *Sylveſter* where 'twas kept, if ſome Citizens of *Rome* had not diſcover'd it, and ſtopt it by force; for which he caſt them into Priſon and fined them unmercifully: That he had Conferr'd Benefices and Eccleſiaſtical Charges upon his *Baſtards*, and meer Children not above *Five years old*. That to fill up the meaſure of his wickedneſs by the perſuaſion of the Devil he obſtinately ſaid, affirm'd and held an opinion, That *there is no Life Eternal*, or future Exiſtence after this Life: Yea he ſaid and obſtinately believed, *That the Soul*

of Man dyeth and is Extinct, together with the humane Body after the manner of bruit Beasts, and that he had said and declared, That being once dead, even in the last day there should be no Resurrection. These and many other the like Crimes being fully proved against him, and he being allow'd liberty, not being able to make any tollerable *defence* for himself, but on the contrary being Convicted by the *Confession* of his own mouth, they proceeded to pronounce a definitive Sentence against him; That he should be *deposed.* Having first in the *4th.* Session passed the following Canon.

" That a Synod Congregated in the Holy Ghost making a " general Council, representing the whole Catholick Church " here militant, hath power immediately from Christ. To " which power of theirs every Person of what State or Dignity " soever he be, even tho it be the Pope himself, ought to be " obedient in all such things as concern the general Reformation " in the Church, as well in the Heads, as in the Subjects.

And the said Sentence being sent to *John*, he himself (our Authors say) approved thereof and declared, that he *deserv'd* it, and so was Depoted after he had been a Pope 5 years and 15 days. After which he was for some years kept Prisoner, but at last in the time of Pope *Martin* the *5th.* who succeeded him for a great sum of Money, got not only his Liberty, but also to be made a Cardinal of *Tuscany*, and in that quality died in the year 1419. —— And there's an end of *quondam* Pope *John.* And now 'tis time to see what our *Holy Council* does with the two other *Imps of Infallibility.*

As for *Gregory* the *12th.* he being abandon'd by *Ladislaus* King of *Sicily*, and seeing it was impossible for him to *stem the tide* of opposition, thought it would be more Honourable for him to seem to part with his pretended *Popedome freely* of his own accord, than to be turn'd out; And so sends *Charles Malatesta* his *Proctor*, to make a Renunciation for him, who to perform the *Pageantry*, came into the Council all arraid in the *Pontifical* Robes, and was seated in the Chair of state, wherein *Gregory*'s name, he solemnly Renounces the Papacy, and in token thereof, pulls off all his *Trinkets decently and in order*, which so pleased the *Reverend Gray-beards*, that they presently made *Gregory* Legate of *Pisa.* —— And so good Night poor Pope *Gregory.*

But

But the third Gamster, ſtout *Benedict* defies the People at *Conſtance* and all their works. He ſwears he is Chriſts Viccar, I marry is he, and ſo he will continue, in ſpight of their Teeth. He ſays, *Conſtance* is not a place *fit on free*, and therefore none of his Subjects ſhall come there.

However the Synod at *Conſtance*, *Cite and cite* him again and again to appear before their Worſhips, but he ſeem'd to reguard them no more, than Parſon *Hickeringal* in our times does the Gentlemen of *Doctors Commons*. And tho after ſeveral Meſſengers in vain, the Emperour himſelf undertook a tedious journey to perſuade him to ſubmit, yet ſtill he ſtood it out, not only contemning their Authority, but thundring out *Curſes*, *Deprivations* and *Excommunications*, and abundance of ſuch *Church-Granados* at them; all which they declare Null and void, and proceed againſt him very vigorouſly, and in the *up ſhot*, declare him to be a *Perjurer*, a *Scandalizer of the Church*, *an Abetter and promoter of Schiſm*, [redacted] *Heretick wandring out of the way of Faith*, &c. And for [redacted] and the like offences, they ſentence him not only to be depriv'd of his Papal Dignity, but alſo to be cut off from the Church as a dried and withered Member, and withall forbid all Perſons to obey him, on pain of Excomunication.

But all this would not do, for tho almoſt all his Conſorts of Eminency and Power, had abandon'd him, (for Rats always fly from a falling houſe) yet he ſtill perſiſted in his pretenſions to the Popedome, continuing (ſaith *Crantzius* in Metrop. *l.* 9. *c.* 1.) *Idolum ſum Idolis ſuis Cardinalibus*, *An Idol with the Idol Cardinals of his own making*. Yea *in ipſo mortis articulo*, when he was juſt *going out of the World*, Anno 1414. he adjur'd the Cardinals that remain'd with him in the Fortreſs of *Paniſcola* (whether for ſafety he had retreated) that they ſhould forthwith chuſe him a Succeſſor.

Which accordingly they perform'd, Electing one *Giles Munion*, a Chanon of *Barcelona* whom they call'd *Clement the Eighth*, but this *pitiful ſhadow* of a Pope, about 4 years after, Renounced his Charge, was content to ſtile himſelf *Pope* no longer, and what afterwards became of him, we do not at preſent meet with, in the Hiſtories of thoſe times.

Having

Having thus *clear'd the decks* of the *Three* contending Popes, and for 2 years or upward there having been never an one at all, (during which time the Council lookt upon themſelves as *keepers of the Liberties*, &c.) They now began to bethink themſelves of chuſing a new Pope, but firſt to prevent ſuch *Rogues* as the laſt *John* was from *vaulting* into the Chair, they contrive a *Teſt* to be taken by all ſucceeding Popes in the words following:

I N. *Elected for Pope, profeſs with heart and mouth unto Almighty God, whoſe Church I take upon me to Govern by his help, and to bleſſed St.* Peter *the prince of the Apoſtles, ſo long as I ſhall continue in this frail life, firmly to believe and hold the holy Catholick Faith after the Traditions of the Apoſtles, of general Councils and of other holy Fathers, and namely of the* 8. *general Councils, the* [illegible] *of* Nice, *the ſecond of* Conſtantinople, Epheſine *the third,* [illegible]*on the fourth, the fifth and ſixth of them of* Conſtantino[illegible], *the ſeventh of* Nice, *and the eighth of* Conſtantinople, *and alſo of the general Councils of* Lateran, Lions *and* Vienne, *willing to obſerve the ſame Faith inviolate even to the uttermoſt, and to Preach and defend the ſame, even to the ſpending my Blood and Life; as likewiſe by all means poſſible to proſecute and obſerve the Rites of the Sacraments Canonically delivered to the Catholick Church. And this my profeſſion and confeſſion, by my command being written out by the Notary of the Arches of the holy Church of* Rome, *I have ſubſcribed with mine own hand, and ſincerely with a pure mind and devout Conſcience, I offer it to Almighty God upon* ſuch *an Altar*, &c. *In the preſence*, &c.

Then they appoint a *Committee* to proceed to the Election, who in 4 days agree upon one *Columna*, who being choſen on St. *Martins* Eve would needs call himſelf, *Martin the* 5*th.* and being brought in before the Emperor and Council, was *Enthron'd* with mighty Pomp and Solemnity.

THE

THE COURANT.

Tory. BUT were not you too rash last *bout* in stiling Mrs. *J. Mother Cellier's younger Sister?*

Truem. I hold my self as much oblig'd to retract any thing that may seem a *Scandal* on the innocent, as I do esteem it my duty to Advertise the publick of *ill* Peoples designs. Now tho there were probable inducements that the Paper emitted in her name might be *put upon her*, as the *Narrative* which *Celliers* own'd is known to have been seen in *Gadburies* Hand-writing before 'twas in Print, yet since I am satisfied that Mrs. *J.* has always professed her self of the *Church of England*, and never that I can find *Herded* with the Romanists, but on all occasions has expressed a superlative Zeal and Affection to His Majesties Person and Government. I must wish a *Deleatur* on that passage, for as I am resolv'd ever to oppose and detect the designs of *Papists*, so never in the least to reflect on any (tho of never so inferior quality) that are His Majesties *Friends.*

Tory. I wish the *Observator* would practise the same Candour, for in the midst of his pretended concern for his native Country *Norfolk*, he most scurrilously reflects on a *Reverend Magistrate* by calling him (tho unhappily true) *short sighted Pug*, and we expect (by his ungrateful returns) that in his next he will reproach him too for taking Bail for Murder, and living Litigiously amongst his Parishioners and Neighbours, but if he do, the Devil a Peny more of Contribution shall he get from the *Crape-Gowns* of *Dumpling-shire.*

Truem. This to me is all Arabick; prethee no riddles, how go matters in the Town?

Tory. Hang't, I know not what to think on't. 'Tis pitty that excellent Writ *De Haretico Comburendo* is out of date, some Friends of mine in the West would have made brave use on't; is it not pitty that those who can send an honest Christian to the Devil, for not paying an *Easter-twopence*, cannot plague him for the sin of not putting off his Hat? But have the folks at *Farringdon* without yet survey'd the Books? *Truem.*

Truem. Don't mention that affair, you'l get no Credit by it if ever a Factious Spirit appear'd, there he was visibly on your side.

Tory. Well, well, prattle what you please, I'le wager Cock-pit Law, that we Nick many of the Common Council.

Truem. Why man? I believe there is not one in the whole City, but is Legally Qualified, you know *Heraclitus* and *Observator* upbraided them with receiving the Sacrament.

Tory. No matter for that, the Statute of 25 *Car.* 2 *C.* 2. requires (we say) not only the receiving of the *Sacrament*: But the certifying the same on Record withing *three Months* after their being Chosen into the Courts at *Westminster*, or the Quarter Sessions, on pain of being disabled as therein is order'd and forfeiting 500*l.* Now if they have receiv'd the *Sacrament* never so oft, yet unless they do so certify on Record the Term ending, and no Quarter Sessions happening after within the three Months limmited; we will pretend they are *Excluded*, so shall we neatly turn them out and get 500*l.* a Man to boot.

Truem. I have neither read the Statute you mention, nor pretend to be capable of judging of *Law*. But however those concern'd may no doubt find a Church in *London*, where the Sacrament is Administered next *Lords-day*, or I think no Minister can deny it to a Competent number, then may they lodge their *Certificates* on *Monday* in the Courts above, and so defeat your Malicious expectations, who I perceive do not so much desire your Neighbours *Conformity* to the Church, and *Obedience* to the Laws, as their Ruin.

Tory. Nay *Pax* — don't talk so low'd, if you do for ought I know the Ten Guinnies we gave for this very Stratagem, may prove of no advantage to us.

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The Weekly Pacquet OF Advice from Rome: OR, The Hiſtory of POPERY.

The Fourth Volume.

FRIDAY, Feb. 17. 168¾.

Fragenti fidem, Fides frangatur eidem.

A brief Account of John Hus, *and* Jerome *of* Prague: *The Burning of thoſe two Martyrs: The Council of* Conſtance *declares*, That Faith is not to be kept with Hereticks.

WE have told you how the *Synod* of *Conſtance* order'd their *Triplicity* of *Popes*; but it was not only *that*, they ſat four years about: For they likewiſe Condemn'd and Burnt thoſe two Noble Servants of the Lord *John Hus* and *Jerome* of *Prague*, of whoſe excellent Lives and Honourable Deaths, it will be neceſſary to inform (briefly) the vulgar Reader.

In our laſt Volume, we acquainted you with the Preaching of *John Wickliff* here in *England*, (Almighty Providence honouring this Nation ſo far as not only to have the *firſt Chriſtian King* in the World, *viz. Lucius*, and to give Birth to the *firſt Chriſtian Emperor* in the World, *viz. Conſtantine*: But alſo to *lead the van* in the *Reformation*, and 'twas from our *Torch* many other Regions that ſat in darkneſs borrow'd their *Light*) theſe

two *Bohemians* had embrac'd several of those Truths which *Wickliff* had reviv'd in the World. For King *Richard* the Second's first Wife, being *Ann* the Daughter of the Emperour *Charles* the 4th. and Sister to the Emperour *Wenceslaus*, a *Bohemian* by Birth, diverse of her Country-men follow'd her into *England*, whom some becoming Students at *Oxford*, where *Wickliff* then flourish'd, they were not only hearers of his Preaching but carried when they went away, several of his Books home with them into their own Country, as these *de Realibus Universalibus, de Civili Jure & Divino, de Ecclesiâ, de quæstionibus variis contra clerum*, &c. It chanc'd about the same time, a Noble Man of the City of *Prague* in *Bohemia*, had founded a great Church Dedicated to *Matthias* and *Matthew*, but commonly call'd *Bethlem*, Endowing it with large Revenues, for two *Preachers* every day (Holy day or Working day) throughout the year. Of these two Preachers *John Hus* was one, a Person of great *Learning* in those times, and of excellent *Wit*; but especially reverenc'd by the People for his blameless life *and holy Conversation.* He happening on some of these *Books of Wickliff's*, was presently convinc'd of the Truth of them, and began to defend the same, not only in the *Schools*, but likewise in his Sermons. At this the Pope and Clergy were mightily *nettled*, and wrot Letters to the King of *Bohemia* to punish him, whereupon he was for some time *Banisht* the City of *Prague*, but the People murmuring that he was unjustly dealt withall, and the King himself not finding in him any Crime, he was restor'd; and this general Council coming on, to purge his Territories from the scandalous suspition of being infected with *Heresy*; the Emperour who then was *Sigismund*, Son of *Charles* the 4th. would needs have Mr. *Hus* appear there, and in order thereunto granted him his safe *Conduct*, both in the *Latin* and *Dutch* Language, in these words:

Sigismund *by the Grace of God, King of the* Romans, *of* Hungary *and* Denmark, Croatia, *&c. To all Princes as well Ecclesiastical as Secular, Dukes, Marquesses and Earls, Barons, Captains, Burgermasters, Judges and Governours, Officers of Towns, Boroughs and Villages, and in General to all the Subjects of our Empire, to whom these Presents shall come, Grace and Goodness. We Charge and Command you all, That you have respect unto* John Hus, *who is de-*

departed out of Bohomia, *to come into the General Council, which is shortly to be held at the Town of* Constance, *which said* John Hus *we have received under our Protection and into the safe Guard of the whole Empire; desireing that you would cheerfully receive him, when he shall come towards you, and that you treat him friendly, and shew him in all things favour and good will, for the expedition, ease, and safety of his Journey as well by Land, as by Water. Further ordaining, That he and all his Company with their carriage and necessaries shall pass through all Ports, Bridges, Lands, Liberties, Towns, &c. Without paying any Custome, Toll, Tribute, &c. We will also that you suffer him to Pass, Rest, Tarry, and Sojourn at Liberty, without doing him any manner of hindrance, trouble or molestation; and that if need require, you provide a faithful Company to Conduct him, for the honor and reverence which you owe unto our Imperial Majesty. Given at* Spire *the* 18th. *of* Octob. *in the year of our Lord,* 1414.

On the 3d. of *Nov.* 1414. *Hus* came into *Constance*, of which two Noble Men of his Countrey gave notice to Pope *John*, desireing his Protection, who promised the same very freely, adding that if *Hus* had kill'd his Brother, yet no outrage nor hurt should be done him in that place.

Yet for all this he had not been there a Month before they seized upon him, and put him in a base and loathsom Prison, and this too, before his cause was heard in the Council.

The substance of the Articles at last exhibited against him, was as follows:

1. That he had taught Error and Heresy about the Sacraments of the Church, and especially about the Sacrament of the Body of Christ, saying that it ought to be Ministred in both kinds, and that after the words of Consecration pronounc'd there still remaineth material Bread in the Sacrament.

2. He doth Err as touching the Church, for that he doth not allow and admit that the Church signifieth the Pope, Cardinals, Archbishops and Clergy, but saith this signification was drawn from the Schoolmen.

3. That he hath said, That Tempral Princes and Lords may take away the Temporal possessions of the Church and Clergy, without any offence.

4. He teacheth that all Priests are of like power, and therefore affirms, That the reservations of the Popes Casualties, the

ordering of Bishops and the Consecration of the Priests were invented only for Coretousness.

5. That he erreth concerning the Church, forasmuch as through Contempt, he doth not fear Excommunication.

6. He erreth by holding, That a Man being once Ordain'd a Priest or a Deacon, cannot be forbidden from the Office of Preaching, &c.

Upon these and other the like Articles, the Council proceeded against him in his sickness, and tho he often offer'd to defend his Cause, yet they would neither allow him any Advocats, nor permit him publickly to be heard. And in their Ninth Session they declared — *Quod non obstantibus salvis Conductis Imperatoris, Regum*, &c. *Possit per Judicem competentem de Hæreticâ pravitate inquiri.* That notwithstanding any safe Conduct granted by the Emperer or any Kings, *Inquisition may be made against any Man for Heresy by a Competent Judge, and proces to be made according to Law.*

To relate the whole proceedings would be too tedious, how malicious and unjust his accusers were, how stout and faithful to him were several *Bohemian* Noble Men representing his Innocence to the cruel Fathers, but all in vain, nothing but his Blood would satisfy; and so they proceed to pass the following sentence upon him.

The most sacred General Council of Constance, *Congregated together and representing the Catholick Church, for perpetual memory of the thing. As truth doth witness, that an evil Tree bringeth forth evil Fruit, so it cometh to pass, that the Man of most damnable memory* John Wickliff, *through his pestiferous Doctrine, not through Jesus Christ by the Gospel, as the holy Fathers in times past, have begotten faithful Children, but contrary to the wholesome Faith, as a venemous root hath begotten many wicked and pestilent Children, whom he hath left behind him successors and followers of his perverse and accursed Doctrine, against whom this Sacred Synod of* Constance *is forced to rise up, as against Bastards, and diligently with a Sharp-knife of Ecclesiastical Authority to cut up Errors out of the Lords field, as most hurtful Brambles and Briars lest they should grow up to the destruction of others. Forasmuch then as in the holy General Council lately celebrated at* Rome; *it was decreed that the Doctrine of* John Wickliff *of most damnable me-*

mor

mory should be Condemned, and his Books burnt as Hæretical, yet one John Hus *here personally present in this Sacred Council, not the Disciple of Christ but of* Wicliff, *an Arch Hæretick hath taught and affirmed the Articles of* Wickliff, *which were Condemn'd by the Church of God.*

Wherefore after diligent Deliberation and full Information, this most Sacred Council declareth and determineth; the Articles abovesaid (which are found in his Books wrot with his own hand, and which he hath own'd) not to be Catholick, nor worthy to be taught but that many of them are erroneous, some wicked, other some to be offensive u nto godly Ears, many of them to be temerarious and seditious, and the greater part of them to be Notoriously Hæretical; and doth condemn all and every the Books which the said *Hus* hath wrot, in what form or phrase soever they be, or whether they be Translated by others, and doth decree, That they shall be publickly burnt in the presence of the Clergy and People, *&c.*

And the said *Synod* doth pronounce the said *John Hus* an Hæretick, and a Seducer and obstinate Person, and such an one as doth not desire to return again to the Lapp of our holy Mother the Church, neither to abjure the Errors and Heresies which he hath openly Preached and defended, wherefore this most Sacred Council decreeth and declares, That the said *John Hus* shall be deposed and degraded from his Priestly Orders and Dignity.

Since this sentence mentions *Degrading*, it will not be amiss to consider the manner how that Ceremomy is perform'd: Which is thus — The party to be degraded is attir'd in all his Priestly Vestments, and holdeth in the one hand a Chalice filled with Wine mixed with Water, and in the other a Guilt Paten with a Wafer. Then kneeling down, the Bishops Deputy taking from him these Trincats, Charges him to say no more Mass for the Quick or the Dead: Secondly, scraping with a piece of Glass his fingers ends, he Enjoyns him never to Hallow or Consecrate any thing, and Thirdly, rasing his shaven Crown and stripping him of his Priestly Vestments, he is Clothed in a Lay habit, and delivered into the Power of the Secular Magistrate.

Thus

Thus was poor *Hus* serv'd, and withal a *Cap* put on his head all painted over with *Devils*, and this word *Hæresiarcha* (or Ring-leader of Heretieks) inscribed thereon, and so was burnt in the Month of *July*, 1415. He behav'd himself at his Martyrdom with a wonderful Cheerfulness, and seems to have had a Spirit of Prophecy; for whereas *Hus* in the *Bohemian* Tongue signifies a *Goose*, he told them —— *You now roast a Goose*, but *after a* 100 *years there shall a Swan* rise up *out of my Ashes*, which was fulfill'd in *Luther*, who just 100 years after *Hus*'s Death began to appear in opposition to the Pope.

Likewise during the time of this Council, one *Jerome* a Learned Godly Man, of the City of *Prague*, hearing of the manyfold injuries done unto *Hus*, voluntarily came to *Constance* with an intent to defend his Cause, but not being able to procure any *safe Conduct* there, was returning back again to his own Country, but taken on the Road and brought bound into *Constance*; and there by the Council Condemn'd and Burnt, and his Ashes thrown into the River *Rhyne*, as *Hus*'s likewise had been; so Industrious were the Romish Clergy to destroy all Memorials of these faithful Servants of God, whose Names do yet survive all their impotent malice, and remain Registred in the *Book of Life* in Heaven, and pretious to all good Men on Earth.

What esteem the godly Nobles of that Age had of Mr *Hus*, may partly appear by a Letter of 54 Noble Men of *Mo[illegible]via*, under their Hands and Seals to the said Council.

THE

THE COURANT.

Tory. PRethee are *Miracles* ceas'd?

Truem. No, no, There's a New *Saint* lately come over, call'd *Cess-Procefs* that does daily Wonders, Dam *Ignoramus* is an Ass to her.

Tory. What kind of Feats does she Profess? can she *Cram Godfreys* Murder, and Esquire *Thin's*, and make the World believe, That they both kill'd themselves, or that it was done Justly?

Truem. Pish! *Natt. Implement* will undertake all that, and more: This *unknown Lady* will in a trice *Blanch* ye a Blackamore, turn *Swine* into *Sheep*, make a *Hog-dog-rascally-Villain* as Innocent as a *Sucking Devil*; Nay, shee'l make *Subornation of Perjury Lawful*: or (which is as good) render it *Unpunishable*: and all this according to Law. Don't you know *Bob-bloody coat*? the *Sow sucker*?

Tory. Yes, yes, but now you talk of *Rogues* and *Miracles*, didst ever hear the *Legend* of *Longinus*?

Truem. No, prethee let's ha't.

Tory. Longinus you must Note was a *Roman Red coat*, and somewhat Purblind; They tell you, that he was the very Man that with his Lance pierced our Blessed Saviour's side, and some of the Blood happening on his Eyes, presently cured his sight; and his Soul being Illuminated as well as his Body, he was Converted and Believed, and Lived Thirty eight Years a Monastick Life in *Cappadocia*, and then was carried before one *Octavius* the President, to whom Preaching Christ, *Octavius* commanded all his *Teeth* to be struck out; and after that, his *Tongue* to be cut off: but still *Longinus* Preached on, ——

and

——— *And then without all doubt,*
Spake to good purpose when his Tongue was out,
And at last, had his *Head Chopt off*, and after that did a Thousand Miracles.

Truem. Well, and what of all this? This is word for word, in that ingenious Treatise, call'd *Devotions of the Roman Church.*

Tory. 'Tis so, and likewise the same Author from the Roman *Festival*, adds the following story; That the hand of *Thomas* the Apostle that was in Christ's side, would never go into his Tomb, but always lay without unburied, which hand had such vertue in it, that if the Priest when he goes to Mass, put a Branch of a Vine into that hand, the Branch presently putteth forth Grapes, and by that time the Gospel be said, the Grapes will be Ripe; and then the Priest takes them and wringes them into the Chalice, and with that Wine Honseleth the People.

Truem. A pretty way to get Liquor; But are these all the Miracles you have to tell us?

Tory. Why, what would you have me *talke Sense*, and have an *Information* brought against me?

Printed for *Langley Curtis*, 1681.

The Weekly Pacquet OF Advice from Rome: OR, The Hiſtory of POPERY.

The Fourth Volume.

FRIDAY, Feb. 24. 168½.

Scito, Te mortaliter peccare ſi ſervabis fidem datam Hæreticis — Pope *Martin* the Fifth to the Duke of *Lituania*, *apud Cochlæum in Hiſtor. Huſſit. l.* 5.

Further Obſervations touching that wicked Tenet of the Romiſh *Church*, *That* Faith is not to be kept with Hereticks: *That memorable Appeal of* Amurath *the Turk*, *to Chriſt*, *againſt the King of* Hungary, *breaking his League by the Popes Warrant*, &c.

WE told you in the *laſt* how the Council of *Conſtance* wickedly cauſed *John Huſs* to be Condemn'd and executed, notwithſtanding the ſafe Conduct given him by the Emperour: If you would have the matter briefly ſumm'd up, you may find it in *Sleidan*'s Commentaries, *l.* 3. *Aberat tum fortè Sigiſmundus*, *&c.* 'Sigiſmund by chance was then abſent when the Council thus pro-'ceeded, and being inform'd thereof, took it very ill, and came 'thither to expoſtulate about it; but when once he was told by 'the Pope, That *Faith is not to be kept with Hereticks*, he not

'only laid by his Reſentments, (tho the *Bohemians* oft inter-
'ceded with him, and requeſted the ſafe Conduct might be made
'good) but alſo was one of the firſt that *bitterly* inveigh'd
'againſt him: Or if you will rather take it in the words of *Nau-
clerus*, thus — *Incinerationem Johannis Huſs Imperator non æquo
animo tulit, &c.* 'The Emperour was much diſſatisfied with the
'burning of *John Huſs*, becauſe he had allow'd him his ſafe Con-
'duct; but the holy Synod anſwer'd, That he could not be
'tax'd with breach of Faith in the Caſe, for the Council it ſelf
'had not granted any ſafe Conduct, *Et Concilium majus eſt Impe-
'ratore*, and the Council is greater than the Emperour, and
'therefore he could not lawfully grant any ſuch thing againſt
'the pleaſure of the Council, eſpecially in matters of Faith.

Becanus and other Advocates for Popery, to excuſe this Coun-
cil from the odium of allowing Breach of Promiſe made by *Ca-
tholicks* to ſuch as they are pleas'd to call *Hereticks*, in that De-
cree, wherein it declares, That *no Secular Power, how Soveraign
ſoever, can hinder the proceedings of the Eccleſiaſtical Tribunal in
Cauſes of Hereſie; and conſequently, if the Emperour, or any other
Secular Prince, grants a ſafe Conduct, or engages by never ſo ſolemn
Oaths or Promiſes to do any thing which they account prejudicial to
that Juriſdiction, it is not obligatory*, do alledge the *Reaſon* thereof
to be, for that, it is a promiſe made of things *out of and beyond
the Power and Juriſdiction of ſuch a Prince*, which is to ſay, That
altho in Caſes properly appertaining to the Princes Juriſdiction
he is bound by his Word, Promiſe, or *Oath*; yet in caſe of *He-
reſie*, or perſons ſuſpected of Hereſie, (for all is one with them)
he is *not*, becauſe the ſame is of *Eccleſiaſtical Cognizance*, and
what is this leſs than to ſay, That Promiſes made to Hereticks
are not binding?

However, this to be the Doctrine of the *Roman Church* will
further and undeniably appear, from the Sentiments of her *al-
lowed Doctors* in their Writings, and from their *Practiſes*. Their
famous Biſhop of *Symancha*, in his Catholick Inſtitutions, *cap.* 45.
tells us expreſly — *Hæreticis fides à privato data ſervanda non eſt*;
*Faith or promiſe made by a private perſon to an Heretick is not to be
kept*. And a little after — *Any perſon is bound to reveal an He-
retick to the Inquiſition*, Non obſtante fide aut Juramento, *tho he
hath bound himſelf by Promiſe or Oath to the contrary*. And leſt
you ſhould think ſome reſtriction in the word *private Perſon*, 'tis
plain

plain he means *All*, for preſently after he affirms — *Nec fides à Magiſtratibus data eſt ſervanda Hæreticis: Faith made by Magiſtrates to Hereticks is not to be kept.* Now if it be not to be regarded either by Magiſtrates or by private Perſons, it follows, that 'tis to be kept by *no body* at all.

That incomparable Hiſtorian *Thuanus*, *l.* 63. *ad Annum* 1577. tells us, That the Popiſh Divines of *France*, *Aperto Capite in Concionibus & evulgatis Scriptis ad fidem Sectariis ſervandam non obligari principem, contendebant; allato in eam rem Concilii Conſtantiæ Decreto: They taught publickly, both in the Pulpit, and from the Preſs, That Princes were not bound to keep touch with Sectaries, alledging to warrant ſuch their Aſſertions this Decree of the Council of* Conſtance. And what wonder is all this, when the Caſuiſts juſtifie other groſſer Villanies? As the before-mentioned *Symancha*, *Inſtit. Cathol. Tit. Is apud quem Hæreticum aliquid depoſuerit non tenebitur poſt manifeſtam Hæreſim, rem depoſitam illi reddere: A perſon with whom one that is an Heretick ſhall intruſt any Goods, is not bound to reſtore them.* *Tolletus* the Jeſuit in his Inſtructions for Prieſts on the Title *Excommunication* — *Non tenentur reddere rem verbis contractam: They are not bound to make good Contracts with Hereticks.* Nay, the Gloſs of their Canon Law in *Gratian*, *Cauſ.* 15. *q.* 6. not only juſtifies the thing, but alſo aſſigns the *reaſon* of it — *Si juravi me ſoluturum alicui pecuniam, &c. If I have ſworn to pay a man Money, and he happen to be Excommunicated, I am not bound to pay it,* because *we ought by all the means we can to vex ill men, that they may repent of their Evil.* — Very pretty Popiſh Divinity! Cardinal *Allen* reſolves, *Pater qui filium habet Hæreticum, &c. A Father that has a Son that is an Heretick, is bound to diſinherit him, and Parents ſin mortally that beſtow their Daughters in marriage to Hereticks:* And of this too, the Gloſs of *Gratian*, *Decret. l.* 5. *Cauſ.* 23, *q.* 8. gives the reaſon, Becauſe *Hereticks are not to be eſteem'd our Brothers or Kindred; but tho he be the Son of thy Mother, or thine own only Child, yet according to the Law of old, Thy hand muſt be upon him, that thou mayeſt put him to death.*

According to theſe *Maxims*, 'tis notorious, that the Apoſtate Church of *Rome*, and Papiſts, have acted; how often have Popes put Princes upon the breaking of their Treaties, Alliances, and Covenants? How remarkable is that Story of *Uladiſlaus* the fifth King of *Hungary*, about the year 1440. who having con-

cluded a *Peace* with *Amurath* Emperour of the *Turks*, for *ten years* ſpace, and *ſworn* to keep and obſerve the ſame inviolably, *Eugenius* the Fourth (who at that time was Pope of *Rome*) hearing thereof, writes to Cardinal *Julian* then reſident in *Hungary*, to perſuade the King to break that Peace, alledging and declaring, That no Peace made with the *Enemies of Religion*, (and in their eſteem *Proteſtants* are *worſe than Turks*) without firſt conſulting the Pope, and having his *leave*, was good or valid. And therefore commanded the King to *fall into Hoſtility*, aſſuring him, That as for his *Oath* given at the Treaty, he had *diſſolv'd* the ſame: Hereupon the King, partly by *Intreaties*, and partly by *Threats*, is prevail'd upon, to become a moſt *perfidious wretch*, and to the diſhonour of the *Chriſtian name*, treacherouſly to fall upon the *Turk* at unawares, which *Amurath* obſerving, and ſeeing his Forces like to be diſcomfited, he draws forth the *Original Articles* of their League, and looking up to Heaven, cries out, *Hæc ſunt, Jeſu Chriſte! Fœdera quæ Chriſtiani tui mecum percuſſêre, per nomen tuum Sanctè Jurantes; Nunc, ſi Deus es, tuas, meaſque Injurias, te quæſo, ulciſcere.* — [*Bonfin. l.* 3. *Æneas Sylvius*, (afterwards Pope) *Ep.* 81. *Spondanus ad Ann.* 1444.] *Behold, O Jeſus! theſe are the Covenants which thy Chriſtians ſolemnly ſwearing by thy name, made with me; now therefore if thou art a God, revenge theſe Injuries to me and thy ſelf, upon their perfidious heads.* — And no ſooner had he pronounc'd theſe words, but the ſucceſs of the Battel was chang'd, the Chriſtians put to *flight*, and the perjured King, together with the wretched Cardinal that put him upon 't, being both ſlain.

Pope *Innocent* the Third, in the year 1213. in a Letter to *Peter* King of *Arragon*, charges him in *the name of the Holy-Ghoſt*, and as he expected ever to obtain Divine and Apoſtolical *Grace*, to abandon the people of *Tholoſe*, (certain honeſt *Waldenſian* Chriſtians, of whom in our *Third Volume* we have given an account) nor to afford them any Aid or Countenance as long as they continued in their Hereſie, *Non obſtante promiſſione vel obligatione quacúnque præſtitâ: Notwithſtanding any promiſe or obligation whatſoever* before paſs'd to the contrary.

In the Year 1538. *Paul* the Third, ſends abroad a Roaring *Bull* againſt our King *Henry* the 8*th*. wherein he admoniſhes and requires all Chriſtian Princes, That they ſhall not under pretence *of any Leagues or Obligations*, although corroborated by

fre-

frequently repeated *Oathes*, yield the ſaid King directly or indirectly any Aid, Favour, or Aſſiſtance; and to take them off from any apprehenſions of their Duty, pretends to *Abſolve them* all, from all Oathes or Obligations by them made, or *to be made*; and pronounces them to be *void* and of none effect. So likewiſe *Pope Pius Quintus* Abſolv'd not only all the Subjects of Queen *Elizabeth*, but alſo, *Cæteros omnes qui Illi quomodocunque Juraverunt*; All others who in any manner had ſworn unto her.

After *Henry* the Third of *France* was Barbarouſly Murder'd, by Frier *Clement*, all the World knew the Right of the Crown by Lineal *Succeſſion* and Proximity of Blood belong'd to *Henry* of *Burbon*, but the Popiſh Doctors of the *Sorbon* being intreated by the People of *Paris* to give their Judgment, whether it were *Lawful to ſubmit to him?* They anſwered, *That Catholicks by the Divine Law were forbidden to admit to the Kingdom* a Sectary *and manifeſt Enemy to the Church; That all that ſhould Aſſiſt him were guilty of mortal Sin, and would infallibly be* Damn'd: *And all that did Reſiſt him unto Blood, would dye* Martyrs, *and enjoy an Everlaſting Reward in Heaven.*

But to prove, That Popiſh Princes who have made never ſo fair *Promiſes*, did notwithſtanding Perſecute their *Proteſtant Subjects* with the greateſt Rigour, and act quite contrary to thoſe *Solemn Engagements*, our Native Iſland affords a ſad, and never to be forgotten *Precedent*; for when the Men of *Suffolk* upon the pious King *Edwards* Death, requeſted, that bloody bigotted and treacherous Queen *Mary*, to know, Whether ſhe would alter the Religion Eſtabliſh'd in her Brothers days? She aſſur'd them with all Aſſeverations, That ſhe would *never make any Innovation* or Change, but be contented with the *private Exerciſe* of her own Religion. And on *April* the 12*th.* ſhe made a *Publick Declaration in Council*, That although her own Conſcience were fixed in matters of Religion, yet ſhe would *never Inforce her Subjects, otherwiſe than God ſhould put into their Hearts a perſuaſion of the Truth ſhe was in.*— But no ſooner was ſhe ſettled in her Throne, but ſlighting all theſe Engagements, ſhe no leſs *perfidiouſly* than cruelly, fell to *Burning* her Proteſtant Subjects, purely for their Religion.

Nay, do we not at this Inſtant ſee the like Proceedings in our next Neighbouring Country? where, notwithſtanding many

Edicts

Edicts and Solemn Promises Ratified, with all the formalities of Perpetual *Laws*; yet the poor Protestants, directly contrary to all these Privileges, without any colour or shadow of Crime, save *only* their Religion, (wherein their Persecutors deal much *more Generously*, than if with feigned Accusations and damnable *Subornations*: they should falsly represent them as *Rebellious* and Disloyal,) are daily haras'd, Ruinated and undone.

Therefore the General Inference from these Premises is, That knowing so well the Principles and Practises of the *Romish Church*; no Protestants or men of sense should ever trust to any, though never so plausible Promises of any person of that Communion: For with such, all the most *Sacred Ties*, (besides those of Interest and present opportunity) are no more than *Sampson's Bands*, Dissolvable, whensoever their own Humour or their *Ghostly Fathers* Conveniency shall require it.

THE

Tory. HOw? *Hodge*, concern'd in the *Burning of London* and *Godfry's* Murder?

Trum. No, I never said he was, nor do I believe it; but this I say, such a *wild suggestion* might be maintain'd by as *good Logick* as any he uses to make out the Protestant Plot.

Tory. As how? prethee a touch for Example; I'le engage not to believe the Consequence.

Trnem. I take it for undeniable, That *London* in Sixty six was designedly *burnt by Papists*: the Law hath determined it in the Execution of *Hubert*, who own'd the Fact, and that he was hired thereunto by *Picdelon* a French Papist. The Body of the City have Recorded it in the late Inscription of the *Monument*; and that great and sagacious Minister of State, the Right Honourable the Lord Chancellour in his Speech before Sentence on the late Lord *Stafford*, *makes no doubt on't*.

Tory. But you may remember, that *Hodge* was a little disgruntled at That *Inscription*, and has endeavoured to persuade the World, that they were the *Fanaticks* caus'd that Fire. But what if the *Papists* did do it, and Kill'd *Godfry* too, what's that to him?

Trum. N thing that I know on,— But this one might infer according to Mr. *L'Estranges* modes of Arguing, If they were *Papists*, and *Hodge* should happen to be a *Papist* too, then he may altogether as fairly be Charg'd with both these Exploits, as all and every the Dissenters are by him Tax'd with all the Villanies of *Forty odd*, when the greatest part of them were not born.

Tory. Well, but what Colour is there for Hodges being a *Papist*?

Truem. As many Colours as there are in the Rain-bow. 1. Two of the Kings Evidence have sworn his hawoting a Mass, and another Gentleman deposes, That he own'd himself to be of that Church whereof the *Pope* is Head. Now you that Rail and Rant at Juries, if they won't believe any louse Witnesses, though they swear Daggers and Impossibilities, ought me thinks to Credit such unexceptionable Evidence. 2*ly*. The Gentleman has been oft Challeng'd to prove that for Eighteen years after the Restitution of the Liturgy, (*viz.* till after the Discovery of the *Popish Plot*, and that he was question'd as a Papist, he ever usually frequented his Parish Church, or receiv'd the Sacrament.

Tory.

Tory. Oh, he Answers that in his Preface to his first part of Dissenters Sayings, referring people to one Mr. *Gafford* of St. *Dionis Back Church*, for proof of his Receiving, *&c.*

Truem. Call you that *Sham* an Answer? 'Tis but his *nude Averment*, he produces *no Certificate* from that Gentleman: Besides 'tis known Mr. *L'* liv'd many years in St. *Gileses* Parish before the Plot, why does he not produce some Testimony in all that time from thence? can it be imagin'd so intelligent a person, had he been so zealous for the Church of *England* as he now pretends, would ever have liv'd Eight or ten years together without her Ordinances, and in disobedience and despight to her Laws and *Canons*.

Tory. —But in particular as to the *Fire-Jobb*.

Truem. Mr. *L'Estrange* some time before the Fire Printed a Pamphlet, call'd *A Memento*, wherein *Chap.* 6. speaking of some people put to death under *Cromwel*. He uses these words—*London was made the Altar for these Burnt-Offerings, God grant that City be not at last* Purged by Fire; *I mean before the general Conflagration.* Now since, *Roger* I think pretends not to be a Prophet, and no body takes him for a *Conjurer*: Ill will might on this occasion suggest him to be a *Conspirator*: for it has been prov'd, That the mischief was intended long before it was perpetrated, and if one would talk of him, as he does of the Dissenters,—one might say, his Prayer, *God grant*, is only to Cloak his Malice. That here's a plain Prediction. It must needs be therefore, that he was acquainted with the Design, and so bigg with Expectation, that he could not forbear *Blabbing* on't, and *warming* his fancy with the very Conceit of the *Flames*, just as *Del Rio* the Jesuit in his *Magical Disquisitions* could not forbear giving a dark hint of the *Gunpowder-Treason* several years before it happen'd.—

Tory. These are unjust and inconsequent Descants on such an Innocent Accidental passage.

Truem. I grant it,— But yet 'tis at this very rate, that *L'Estrange* Treats others, wresting the most harmless Passages to odious and horrid meanings.

Quod tibi fieri, non vis alteri ne feceris.

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, March 2. 168½.

——— *Umbrâque errabit* Thynnus *inultâ?*

Of the first pretended Act of Parliament *that ever was in* England *against professors of Religion, how it was* forg'd *by the Prelates, and soon after Repeal'd. The bloody Statute of* 4. Hen. 2. ca. 15. *for* Burning of Hereticks.

WE have pursued the *Papal History* beyond the Seas, down to the Council of *Constance*, and burning of *Hus* and Mr. *Jerome*, that is, to about the year of our Lord 1415. which answers to the Third year of the Raign of our King *Henry* the Fifth. 'Twill therefore now be necessary to look back and gather what Observables occurr'd in *England* relating to our Subject not already mention'd, during the Raigns of King *Richard* the Second, and *Henry* the Fourth. We gave you before the Relation of *Wickliff*, whose Doctrines spread so fast, that the incens'd Prelates finding their *Spiritual Thunders* unable to repress them, bethought themselves to pray in aid of the *Secular Arm*, and to that purpose the King being *young and dissolute*, so extravagant to his Favourites, that he always wanted Money, the Bishops either by fair words, or the Bait of a *Benevolence* to be given him by the Clergy, prevail'd with him in the Fifth year

of his Raign to consent to an *Ordinance* of their framing, in these words following.

FOr as much as it is openly known, that there be divers evil persons within the Realm going from County to County, and from Town to Town, in certain Habits, under dissimulation of great Holiness, and without the License of the Ordinaries of the places, or other sufficient Authority, preaching daily, not only in Churches and Church-yards, but also in Markets, Fairs, and other open places, where a great Congregation of people is, divers Sermons containing Heresies and notorious Errors, to the great emblemishing of the Christian Faith, and destruction of the Laws, and of the Estate of the holy Church, to the great peril of the Souls of the people, and of all the Realm of England, as more plainly is found, and sufficiently proved before the Reverend Father in God the Archbishop of Canterbury, and the Bishops and other Prelates, Masters of Divinity, and Doctors of Canon and Civil Law, and a great part of the Clergy of the said Realm especially assembled for this cause; which persons do also preach divers matters of Slander, to engender Discord and Dissention betwixt divers Estates of the said Realm, as well Spiritual as Temporal, in exciting of the people, to the great peril of the Realm: Which Preachers cited or summoned before the Ordinaries of the places, there to answer of that, whereof they be impeached, will not obey to their Summons and Commandements, nor care for their Sanctions nor Censures of the Holy Church, but expresly despise them. And moreover by their subtle and ingenious words, do draw the people to hear their Sermons, and do maintain them in their Errors by strong Hand, and great Routs: It is ordained and assented in this present Parliament, That the King's Commissions be made and directed to the Sheriffs and other Ministers of our Sovereign Lord the King, or other sufficient persons Learned, and according to the Certifications of the Prelates thereof to be made in Chancery from time to time, to arrest all such Preachers, and also their Factors, Maintainers, and Abettors, and to hold them in Arrest and strong Prison, 'till they will justifie them according to the Law and Reason of Holy Church. And the King wills and commandeth, That the Chancellor make such Commissions at all times, that he by the Prelates or any of them shall be certified and thereof required, as is aforesaid

This.

This was the first pretended Statute that ever was in *England* for imprisoning Christians for Religious opinions, and by colour thereof, the Bishops committed great Cruelties, I call it pretended Statute; for tho it be enter'd in the Parliament Rolls, yet it was no Legal Act, for it never pass'd the Commons: And therefore at the next Parliament in *Michaelmas* Term following, the Commons preferr'd a Bill, reciting the same, and constantly affirmed, That *they never assented thereunto, and therefore desired, that the said supposed Statute be annull'd, and made void, for they protested, That it was never their intent, that either themselves, or such as shall succeed them, should be farther subject, or bound to the Prelates, than were their Ancestors in former times.* And to this the King gave his Royal Assent, in these words: *Il plaist au Roy, The King is pleas'd that it be so.* Cook, 3 *Instit. fo.* 40. Foxes *Acts and Monuments, fo.* 406.

But that you may more fully understand the fraud and subtlety of their Reverences in this Affair, you must understand, That before the invention of Printing, the usual way of publishing Acts of Parliament, was to engross them in Parchment, and send them with the King's Writ into every County, commanding the Sheriff to proclaim them. Now *John Braibrook* Bishop of *London*, being then Lord Chancellor of *England*, he by a Writ dated 26 *May*, *Anno Regni Regis R.*2. *quinto*, sent down the before recited Ordinance of the King and Prelates, amongst the Statutes that were then lately pass'd: But no less *knavishly* left out in the next Parliamentary Proclamation the said Act of *Revocation*, whereby the said supposed Statute was made void, by which means afterwards the other still pass'd as an Act, and was printed continually as such; but the Act that disannull'd it was by the Interest of the Prelates from time to time kept out of the *Prints*, the better to give colour to their imprisoning of the Laity at their pleasure.

And farther, to make sure work, *Henry* the Fourth having usurp'd the Crown, to gratifie the Clergy who had chiefly assisted him therein, in the second year of his Raign, he at their Instigation procured the following *cruel and wicked Law* to be Enacted, commonly call'd, *The Statute Ex Officio*, which that the Reader may the better observe the Spirit of Popery and Persecution, and compare the Times and Actings of Men in past and more modern Times, I hope it shall neither be thought tedious

nor unuſeful to recite the ſame at large *Verbatim*, it not being now extant in *Keeble*, or any of our Common Statute Books.

ITem, *Whereas it is ſhewed to our Soveraign Lord the King, on the behalf of the Prelates and Clergy of this Realm of* England *in this preſent Parliament, That altho the Catholick Faith builded upon* Chriſt, *and by his Apoſtles and the holy Church ſufficiently determinad, declared, and approved, hath been hitherto by good, and holy, and moſt noble Progenitors of our Soveraign Lord the King in the ſaid Realm amongſt all the Realms of the World moſt devoutly obſerv'd, and the Church of* England *by his ſaid moſt noble Progenitors and Anceſtors, to the honour of God and of the whole Realm aforeſaid, laudably endow'd, and in her Rights and Liberties ſuſtain'd, without that that the ſame Faith or the ſaid Church was hurt or grievouſly oppreſſed, or elſe perturbed by any perverſe Doctrine, or Wicked, Heretical, or Erronious Opinions: Yet nevertheleſs divers falſe and perverſe people of a certain new Sect, of the Faith of the Sacraments of the Church, and the Authority of the ſame damnably thinking, and againſt the Law of God and of the Church, uſurping the Office of Preaching, do perverſly and maliciouſly in divers places within the ſaid Realm, under the colour of diſſembled Holineſs, preach and teach theſe days openly and privily divers new Doctrines, and wicked, Heretical, and Erronious Opinions, contrary to the ſame Faith and bleſſed Determinations of the holy Church. And of ſuch Sect and wicked Doctrine and Opinions they make unlawful* Conventicles *and Confederacies, they hold and exerciſe Schools, they make and write Books, they do wickedly inſtruct and inform people, and as much as they may excite and ſtir them to Sedition and Inſurrection, and maketh great ſtrife and diviſion among the people, and other Enormities horribly to be heard, daily do perpetrate and commit, in ſubverſion of the Catholick Faith and Doctrine of the holy Church, in diminution of God's honour, and alſo in deſtruction of the Eſtate, Rights and Liberties of the ſaid Church of* England; *by which Sect, and wicked and falſe Preachings, Doctrine, and Opinions of the ſaid falſe and perverſe people, not only moſt great peril of the Souls, but alſo many more other hurts, ſlanders, and perils (which God prohibit) might come to this Realm, unleſs it be the more plentifully and ſpeedily holpen by the King's Majeſty in this behalf; namely, whereas the Dioceſans of the ſaid Realm cannot by their Juriſdiction Spiritual, without Aid of the ſaid Royal Majeſty, ſufficiently correct the ſaid falſe and perverſe people, nor refrain their Malice,*

because the said false and perverse people do go from Dioceſs to Dioceſs, and will not appear before the said Dioceſan; but the same Dioceſans, and their Juriſdiction Spiritual, and the Keys of the Church, with the Cenſures of the same, do utterly contemn and deſpiſe, and ſo their wicked Preachings and Doctrines doth from day to day continue and exerciſe, to the hatred of Right and Reaſon, and utter deſtruction of Order and good Rule. Upon which, Novelties *and* Exceſſes *above rehearſed, the Prelates and Clergy aforeſaid, and alſo the Commons of the ſaid Realm being in the ſame Parliament, praying our Soveraign Lord the King, That his Royal Highneſs would vouchſafe in the ſaid Parliament to provide a convenient Remedy, the ſame our Soveraign Lord the King graciouſly conſidering the premiſes, and alſo the laudable ſteps of his moſt noble Progenitors and Anceſtors, for the Conſervation of the ſaid* Catholick Faith, *and ſuſtentation of God's Honour, and alſo the ſafeguard of the Eſtate, Rights, and Liberties of the ſaid Church of* England *to the land of God, and merit of our ſaid Soveraign Lord the King, and proſperity and honour of all his ſaid Realm, and for the eſchewing of ſuch Diſſentions, Diviſions, Hurts, Slanders, and Perils, in time to come, and that this wicked Sect, Preachings, Doctrines, and Opinions, ſhould from henceforth ceaſe to be utterly deſtroyed, by the Aſſent of the States, and other diſcreet Men of the Realm, being in the ſaid Parliament, hath granted, ſtabliſhed, and ordained from henceforth firmly to be obſerved, that none within the ſaid Realm, or any other Dominions ſubject to his Royal Majeſty, preſume to preach openly or privily, without the Licenſe of the Dioceſan of the ſame place firſt required and obtained, Curates in their own Churches, and perſons hitherto priviledged, and other of the Canon granted, only except. Nor that none from henceforth any thing preach, hold, teach, or inſtruct openly or privily, or make or write any Book contrary to the* Catholick *faith or determination of the holy Church, nor of ſuch Sect and wicked Doctrines and Opinions ſhall make any Conventicles, or in any wiſe hold or exerciſe Schools. And alſo that none from henceforth in any wiſe favour ſuch Preacher or maker of any ſuch or like Conventicles, or holding or exerciſing Schools, or making or writing ſuch Books, or ſo teaching, informing, or exciting the people, nor any of them maintain, or any wiſe ſuſtain, and that all and ſingular having ſuch Books, or any Writings of ſuch wicked Doctrine and Opinions, ſhall really with effect, deliver or cauſe to be delivered all ſuch Books and Writings to the Dioceſan of the ſame place within 40 days from*

from the time of the Proclamation of this Ordinance and Statute. And if any person or persons, of whatsoever kind, estate, or condition, that he or they be, from henceforth do or attempt against the Royal Ordinance and Statute aforesaid in the premisses, or in any any of them, or such Books in the form aforesaid do not deliver, then the Diocesan in the same place in his Diocess, such person or persons in this behalf defamed or evidently suspected, and every of them, may by the authority of the said Ordinance and Statute cause to be arrested, and under safe custody in his Prisons to be detained, 'till he or they, of the Articles laid to him or them in this behalf, do Canonically purge him or themselves, or else such wicked Sect, Preachings, Doctrines, and heretical and erroneous Opinions do abjure, according as the Laws of the Church do require, so that the said Diocesan by himself or his Commissaries do openly and judicially proceed against such persons so arrested, and remaining under safe custody to all effect of the Law, and determine that same business according to the Canonical Decrees within three months after the said Arrest, any lawful Impediment ceasing. And if any person in any case above expressed be before the Diocesan of the place, or his Commissaries Canonically Convict, then the same Diocesan may do to be kept in his Prison the said person so Convict for the manner of his default, and after the quality of the Offence according and as long as to his discretion shall seem expedient, and moreover to put the same person to the Secular Court (except in cases where he according to the Canonical Decree ought to be left) to pay to our Sovereign Lord the King his pecuniar Fine, according as the same Fine shall seem competent to the Diocesan, for the manner and quality of the Offence, in which case the same Diocesan shall be bound to certifie the King of the same Fine in his Exchequer by his Letters Patents sealed with his Seal, to the effect, that such Fine by the King's Authority may be required and levied to his use of the Goods of the same person so convict. And if any person within the said Realm and Dominions, upon the said wicked Preachings, Doctrines, Opinions, Schools, heretical and erroneous Informations, or any of them, be before the Diocesan of the same place, or his Commissaries, after the Abjuration made by the same person pronounced, fall into Relapse; so that according to the holy Canons he ought to be left to the Secular Court, whereupon Credence shall be given to the Diocesan of the same place, or to his Commissaries in this behalf, then the Sheriff of the County of the same place and Mayor and Sheriffs or Sheriff, or Mayor and Bayliffs of the City, Town, or Borough of the same County next to the same Diocesan, or the said Commissaries shall be personally present in preferring of such sentences, when they by the same Diocesan or his Commissaries shall be required: And they the same persons and every of them, after such sentence promulgate, shall receive; and them before the people in an high place do to be burnt, that such punishment may strike a fear to the minds of others, whereby no such wicked Doctrine, and heretical and erroneous Opinions, nor their Authors and Fautours in the said Realm and Dominions against the Catholick Faith, Christian Law, and determination of the holy Church (which God prohibit) be sustained, or in any wise suffered, in which all and singular the premisses concerning the said Ordinance and Statute, the Sheriffs, Mayors, and Bayliffs of the said Counties Cities, Boroughs, and Towns, shall be attending, aiding, and supporting to the said Diocesans and their Commissaries.

THE

Tory. I Have read that passage we talkt of t'other day in Mr. *L'Estranges Memento*; by the same token in the same page, he gives an account of Addresses, in these words — *And now from all parts are to be procur'd Addresses — Sweet* London *leads the way — The Commission Officers of the* Militia *in* Suffolk, Leicester, Sussex, *and my Country-men of* Norwich, &c. *These numerous and pretending Applications were but false Glosses upon his Power, and* Cromwell *was too wise to think them other; gain'd by Contrivement, Force, or at least Importunity, half a score pitiful wretches call themselves the people of such or such a County, and here's the Total of the Reckoning.* — Thus far *L'Estrange, Memento* p. 30.

Truem. I marry; and he talks like a South-sayer — But hat g't, let's prorogue the Discourse of him and his Atchievements. Have you seen Father *Dowdal's just and sober Vindication?*

Tory. No, what's he?

Truem. Even a worshipful Roman Catholick Priest, very lately (if not still) a Prisoner in the *Gate-house* for Religion forsooth! 'Tis a small Treatise of five or six sheets, bound, printed 1681. and to be sold by *William Downing* in *Bartholomew Close*. The design on't is to detect the Intrigues of five *Priests* and *Jesuits* that were his Fellow Prisoners, but still you must note the Man owns himself a stanch *Catholick*.

Tory. Hey-day! Is *Satan's* Kingdom then divided against it self? Do the Brethren in Iniquity squabble?

Truem. Pish! that's no News; did you never read the feuds between the Fathers in *Wisbich* Castle, and *Parsons* the Jesuit and his gang in Q. *Elizabeth* and King *James's* time? There you may learn the very Quintessence of Railing, the *Elixir* of *Billingsgate*.

Tory. But what says this Reverend Father *Dowdal?*

Truem. Why it seems being in Gaol in the *Gate-house*, the wily Jesuits, *&c.* his Fellow-sufferers, *Poure*, *Turner*, *Parsons*, *Mackarty*, *&c.* cheated him of his snack of the Charity (as he calls it) of abundance of devout Lasses, *Countesses*, *Ladies*, and the Devil knows who, that had no better use for their Money than to bestow it upon this Hypocritical Tribe of Traiterous Villains: *Hinc illæ Lachryma*, 'Here's the Root of the Quarrel. And p. 2. he affirms, That altho they are reputed *Sufferers for Jesus Christ's*

Christ's Sake, yet they have practis'd the greatest Injustice that could be, more becoming Heathens than Christians, more suitable to *Infidels* than *Catholicks*, and much less to reputed *Priests* and *Jesuits*. p. 60. (speaking of the same Holy Fathers his Fellow-sufferers) he says — *Each of them could with Authority* nobly treat *one young Woman or other of very ill Repute, all day long in their Rooms; it was not worth taking notice of, if one of them sent for more Bottles of Wine and Brandy in one day, than I drank Beer or Ale in a whole week: Either of them might lawfully call two or three of their younger* Devotes, *their* Wives, *and as many more their* Misses, *who used to call them* Husbands *and* Gallants *in like manner; the rest of the young Women must be their* Sisters, *and such as were elderly, their* Mothers; *yea, our holy Patriarch Mr.* Povre *himself took the liberty to* lock himself up daily *in his Chamber for some hours with a* young *Woman he pretended to be his Niece, altho a condemned Priest in* Newgate, *his own Country-man, has openly assur'd, there is no such Relation between them.* A Gentleman of good Credit did assure me, That *one of the Women* this godly Man us'd to have lock'd up in his Chamber, bore a *Bastard* to one of his Acquaintance, who kept her for his *Miss* some years. — p. 37. In all my Travels in most Kingdoms of *Europe*, I never was Eye-witness to more Tricks and Knavery than I have seen practised by the fore-named Companions of mine in this Prison, all reputed Priests and Jesuits, *&c.* — This is a Popish Priest's own Testimony of the practises and conversation of his Brethren Priests and Jesuits but the other day in the *Gate-house*; and that too, at a time when they pretended to be Confessors and Sufferers, forsooth! for Religion. If the *Goats* and *Foxes* are thus rampant and mischievous in the *Pound*, what kind of Creatures must they be abroad in the *Common?* But, *Tory*, methinks you are *asleep*.

Tory. I am sorry our Loyal Friends, the *Catholicks*, should be thus expos'd by a Bird of their own Feather: Could you but have told me such a Story (tho never so Fictitious) of the *Presbyterians*, it had been worth hearing, and would have made me as merry as *Heraclitus Ridens*, or *Roger*'s Fiddle.

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The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, March 10. 168½.

Et Ficta arguunt, fidémque faciunt.

A Letter of Thanks *from the Devil to the* Biſhops *and* Clergy, *for their perſecuting the old Diſſenters.*

WE ſhew'd you laſt week by *whom*, and with what *Artifices* the firſt *Sanguinary Laws*, or Acts of Parliament in *England*, againſt Religious *Diſſenters* were obtain'd. It remains that we ſhould give you a brief Proſpect of the Miſchiefs, Cruelties, and ſad Effects which thereupon follow'd. But firſt, ſince both the worth of the *Matter*, and ſurprizingneſs of the *Form*, and the ſeries of *Time*, do all invite us to it, we think it will not be unacceptable to recite here, a certain *Congratulatory Epiſtle* then ſent abroad, and by a bold *Proſopopœia* directed from *Old Nick* himſelf to his truſty and well-beloved the *Prelates* and *Clergy*. For tho the *Original* has no Date, yet the Reverend and Laborious Mr. *Fox* (who publiſht it *verbatim* out of the Regiſtry of the Cathedral of *Hereford*) concludes it to have

been written about the time of King *Richard* the Second: The words whereof (Translated) are as follow.

I LUCIFER *Prince of Darkneſs and profound Horror, Emperour of the high Myſteries of* Acheron, *Captain of the Dungeon* Erebus, *King of* Hell, *and Lord Comptroller of the* Infernal Fire: *To all our Children of Pride, and Companions of our Realm, and eſpecially to our dear Allies, the Princes of the Church of this latter Age (of which our Adverſary* Jeſus Chriſt *ſaith to his Prophet,* I hate *(the Church, or)* Congregation of the wicked) *ſend* Greeting, *and wiſh Proſperity to all that obey our Commandments, that obſerve the Laws of* Satan *already Enacted, and that are induſtrious to put in Execution our Precepts and Decrees.*

Know ye, That in times paſt certain Vicars of Chriſt *following his ſteps in Miracles and Vertues, living in Humility and a poor mean Life, converted (in a manner) the whole World from the Yoke of our Dominion, unto their Doctrine and Courſe of Converſation; to the great Contempt of our Priſon-houſe and Kingdom, and no ſmall prejudice of our Juriſdiction and Authority, they nothing dreading to bid defiance to our Forces, and trample upon the Majeſty of our Eſtate; for then ſcarce did we receive any* Tribute *from the upper World, neither did the miſerable ſort of common people ruſh in at the Gates of our deep Dungeon as they were wont to do with continual rapping, but in thoſe days the eaſie, broad, and pleaſant way which leadeth to Death, was unfrequented, and lay waſt, without the hideous noiſe of trampling Travellers, or being trod by the feet of wretched Souls. So that our Courts being without Suiters, all Hell began to* howl, *and as being robb'd and ſpoil'd, continued in anguiſh and heavineſs.*

All which conſidered, we could not without diminution to our Glory *longer ſuffer it, the impatience Rage of our Spleen was moved, nor would our Captain General by a ſhameful negligence endure it any longer, and therefore ſeeking out the Remedy to prevent like exclusion and inconveniencies for the future, we provided our ſelves of a moſt opportunate* Expedient. *For inſtead of theſe Apoſtles, and other their Adherents, who conduct themſelves by the ſame Line and Level, as well in Manners as Doctrine, and are odious Enemies unto us; we have cauſed You to be their Succeſſors, and preferr'd you in their ſtead; who are the preſent Prelates of the Church, whom we have advanced by our great might and ſubtlety, as Chriſt has ſaid of*

of you — They have Raigned, but not by me. *Once we promiſed unto Him* all the Kingdoms of the World, *if he would fall down and worſhip us; but he would not, ſaying* — My Kingdom is not of this World, *and went his way when the Multitude would have made him a Temporal King. But to* You *truly that are fallen from the ſtate of Grace, and that ſerve us in the Earth, is that my promiſe fulfill'd, and all Terrene things by the means which we have beſtow'd upon you, are under your Government. For he hath ſaid of us ye know* — The Prince of this World cometh, *&c. and he hath made us to* Raign over all the Children of Unbelief. *Therefore our Adverſaries before-recited, did patiently ſubmit themſelves unto the Princes of the World, and did teach Men ſo to do, ſaying,* Be you ſubject to every Ordinance of Man for the Lord's ſake: *And again,* Obey ye them that are made Rulers over you, *&c. For ſo their Maſters commanded them, ſaying* — *The Kings of the Heathen have Dominion over them,* &c. *But I on the contrary think it long 'till we have poured out our Poiſon upon the Earth, and therefore fill your ſelves full with the enjoyments thereof; and be you not only unlike thoſe Primitive Fathers, but alſo clean contrary to them in your Lives and Conditions. Neither give you to* God *that which belongeth to him, nor yet to* Cæſar *that which is his; but exerciſe you the Power of both the Swords, according to* our Decrees, *making your ſelves doers in worldly Matters, fighting in our Quarrel, intangled with* Secular Labours *and Buſineſs; and climb ye by little and little from the miſerable ſtate of Poverty, unto the higheſt Seats of all* Honours, *and the moſt Princely places of Dignity by your deviſed Practiſes, and falſe and deceitful Wiles and Subtlety, that is, by* Hypocriſie, *Flattery, Lying, Perjury, Treaſons, Deceits, Simony, and other greater Wickedneſs than any which our Infernal Furies can deviſe. For after that ye have by us been advanced thither where ye would be, yet that doth not ſuffice you, but as greedy Starvelings more hungry than you were before, ye oppreſs the Poor, ſcratch and rake all together that comes to hand, perverting and turning every thing topſy-turvy; ſo ſwoln, that ready ye are to burſt for* Pride, *living like Lechers in all Corporal Delicateneſs, and by fraud directing all your doings, you challenge to your ſelves names of Honour in the Earth, calling your ſelves Lords, Holy, yea, and* Moſt Holy *perſons.*

Thus either by violence you Ravage, or elſe by ambition, ſubtilely ye pilfer away and wrongfully wreſt, and by falſe Title poſſeſs theſe

Goods, which for the ſuſtentation of the poor Members of Chriſt (whom from our firſt fall we have hated) *were beſtowed and given, conſuming them as ye your ſelves liſt, and therewith ye cheriſh and maintain an innumerable ſort of Whores, Strumpets, and Bawds, with whom ye* ride pompouſly *like mighty Princes, far otherwiſe going than thoſe poor beggerly Prieſts of the Primitive Church. For I would ye ſhould build your ſelves rich and gorgeous* Palaces; *that ye fare like Princes, eating and drinking the daintieſt Meats and pleaſanteſt Wines that may be gotten; that ye hoard and heap together an infinite deal of Treaſure, not like to him that ſaid,* Gold and Silver have I none: *For why ſhould you not ſerve and fight for us according to your Wages? O moſt acceptable Society of Fellowſhip! promiſed unto us by the Prophet, and of thoſe Fathers long ago reproved: Whilſt that Chriſt called thee* Synagogue of Satan, *and liken'd thee to* the mighty Whore, which committed Fornication with the Kings of the Earth, *the adulterous Spouſe of Chriſt, and of a chaſt perſon made a Strumpet. Thou haſt left thy firſt Love, and haſt cleaved unto us, O our bleſſed* Babylon, *and our Citizens, which from the Tranſmigration of* Jeruſalem, *come hither! we love you for your deſerts, we rejoyce over you which contemn the Laws of* Simon Peter, *and embrace the practiſes of* Simon Magus *our friend, and have them at your Fingers ends, and exerciſe the ſame publickly, buying and ſelling Spiritual things in the Church of God and againſt the Commandment of God: Ye* give Benefices and Honours by Petition, *or elſe for Money, for Favour, or for* filthy Service; *and refuſing to admit thoſe that are worthy to Eccleſiaſtical Dignities, and preferring thoſe that are unworthy; you call into the Inheritance of God's Sanctuary, Bawds, Lyers, Flatterers, your Nephews, and your own Children, and to a childiſh Boy ye give many Prebends; the leaſt whereof ye deny to beſtow upon a* poor good Man; *ye eſteem the* perſon *of a Man, and receive* Gifts; *ye regard Money, and have no regard of* Souls; *ye have made the Houſe of God a* Den of Thieves; *all Abuſe, all Extortion, is more exerciſed a hundred fold in your Judgment-Seats, than with any Secular Tyrant; ye make Laws, and keep not the ſame, and* ye diſpenſe with your Diſpenſations *as it pleaſeth you; you* juſtifie the wicked for Rewards, and you take away the juſt Man's deſert from him; *and briefly ye perpetrate all kind of miſchief, even as it is our will ye ſhould, and ye take much pain for Lucre's ſake in our Service, and eſpecially to deſtroy the* Chriſtian Faith, *for now the Lay-people are*

almoſt

almost in doubt what they may believe, because if ye preach any thing to them at some times, (altho it be but seldom seen, and that negligently enough, even as we would have it) yet notwithstanding they believe you not, because they see manifestly that ye do clean contrary to that ye say; whereupon the common people doing as ye do, which have the Government of them, and should be an Example to them of well-doing: Now many of them leaning to your Rules, do run headlong into a whole Sea of Vices, and so continually a very great Multitude flocketh at the strong and well fenced Gates of our Dungeon; and doubtless ye send us so many day by day of every sort and kind of people, that we should not be able to entertain them, but that our insatiable Chaos, with her thousand ravening Jaws, is sufficient to devour an infinite number of Souls. And thus the Soveraignty of our Empire by you hath been propt up, and our intolerable loss restor'd.

Wherefore most especially we command you, and give you most hearty thanks; exhorting you all, that in any wise ye persevere and continue, as hitherto ye have done; neither that ye slack henceforth your Enterprize: For why? by your helps we purpose to bring the whole World again under our Power and Dominion. Over and besides this, we commit unto you no small Authority, to supply our places in the betraying of your Brethren; and we make and ordain you our Vicars, and the Ministers of Antichrist our Son, for whom we have made a very fair and expeditious way and passage. Furthermore we counsel you that possess the highest Rooms of all other, that you work subtilely, and that you outwardly and feignedly seem to procure Peace between the Princes of the World, but that you cherish and procure secret Causes of Discord: And like as craftily ye have destroyed and subverted the Roman Empire, so suffer ye no Kingdom to be ever much enlarg'd and enrich'd by Tranquility or Peace, lest perhaps in so great Tranquility (all desire of Peace set aside) they dispose themselves to view, and consider your most wicked Works, suppressing on every side your Estate; and from your Treasures take away such substance, as we have caused to be reserved and kept in your hands, until the coming of our well-beloved Son Antichrist. We would ye should do our Commendations to our entirely beloved Daughters, Pride, Deceit, Wrath, Avarice, Belly-chear, and Letchery, and to all other my Daughters, and especially to Lady Simony, which hath made you Men, and enrich'd you, and hath given you suck with her own Breasts, and therefore in no wise see that you call her Sin.

And

And be ye lofty and proud, because that the most high Dignity of your Estate doth require such Magnificence. *And also be ye Covetous, for whatsoever ye get and gather, it is for St.* Peter, *for the good of the Church, and for the defence of your* Patrimony *and the* Crucifix, *and therefore you may lawfully do it; ye may promote your Cardinals to the highest seats of Dignities, without any lett, in stopping the mouth of our Adversary* Jesus Christ, *and alledging again, that he preferr'd his Kinsfolks, who were of a poor and base Degree, unto the* Apostleship; *but do not you so, but rather call as ye do, those that live in Arrogancy, in haughtiness of Mind, and filthy Lechery, unto the state of wealthy Riches and Pride; and those Rewards and Promotions, which the followers of Christ forsook, do ye distribute unto your friends. Therefore as ye shall have better understanding, prepare ye Vices cloaked under the similitude of Vertues: Alledge for your selves the* Glosses *of the Holy Scripture, and* wrest *them directly to serve for your purpose; and if any Man teach or preach otherwise than ye will,* oppress ye them violently *with the sentence of Excommunication, and by your Censures heaped one upon another, by the consent of your Brethren, let him be* condemn'd as an Heretick; *and let him be kept in a most* strait Prison, *and there tormented 'till* he dye, *for a terrible example to all such as* confess Christ. *And setting all favour apart, cast him out of your Temple, lest peradventure the* ingrafted word may save your Souls, *which word I abhor as I do the Souls of other faithful Men; and do your endeavour, that you may deserve to have the place which we have prepared for you, under the most wicked Foundation of our Dwelling-place. Fare ye well with such Felicity as we desire and intend finally to Reward and Recompence you with.*

Given at the Center of the Earth, in that our dark Conclave, where all the Rabble of Devils were present, for this purpose specially call'd unto our most doleful Consistory, under the Character of our terrible Seal, for confirmation of the Premisses.

THE

THE COURANT.

Truem. BUT is Monsieur *L'Estrange* so very angry, say you?

Tory. You must note, this extream *cold March* bears hard upon such Gentlemen as have *old Aches*, and *Nocturnal Pains* (the sharp *Memento's* of their youthful sins) about them; and therefore no wonder if friend *Roger* be now as *peevish* as a sick Monkey, or any *ill Minister of State* in Parliament time. Consequently is not at leisure to answer that small Objection of his not coming to Church, or receiving the Sacrament for 18 years together. But let's leave him to his Observatorisms, and praying for leisure to write against Papists; and tell me, prethee, what thinkest of the *Abhorrencies* of the Association which hath made such a Figure in modern Gazets?

Truem. I have heard from my Grannum an old Proverb — *A great Cry and a little Wool.* For my part I abhor all Treason and Rebellion, and all that tends thereunto, as much as the best of you all; and I believe there is scarce one of these Gentlemen-Abhorrers, (they being for the most part such as are in present Imploys) but have *sworn*, That they *Abhor levying Arms without his Majesty's Authority, or under pretence of his Authority against his Person, or any Commission'd by him*; which is the main thing Abhorr'd in this pretended Paper of Association. Now what a ridiculous impertinent business is it, when not only by common Loyalty we are oblig'd, but also have *sworn* a thing (it may be twenty times over) to come afterwards, and importune His Majesty with a formal verbose Complement to the very same purpose? I see no reason in the World for this, unless a Man have a mind to intimate, either that his Oath is not to be taken, or that he has a mind to get a Knightship, a place in the *Custom house*, or some good Job or other.

As to the Paper call'd *The Association*, it may be a very ill Paper; but if it were found at my Lord *Shaftsbury's* (which whether it were or no, or how it came there, is still disputable) yet

since

since there is no offer or pretence of proof, That it was of that Lord's *writing*; that he ever *saw* it, or heard it *read*; that he or any body else ever *promoted* it, or attempted getting of *hands* to it, or that any Mortal ever *approv'd* of, or *sign'd* it: How is that Lord concern'd? Or why such publick Abhorrence and Clamour? If we must in solemn Addresses declare our Abhorrence of every wicked Paper, why were you not, Gentlemen, as zealous, and ready with your Abhorrencies of *Coleman*'s Letters, and all the Contrivers of them?

That there was an *Association* enter'd into by private persons in Q. *Elizabeth*'s time, when under colour of advancing the Interests of the presumptive Heir, *Mary* Queen of *Scots* (a Papist), Plots were continually hatcht against that good *Protestant* Queen's Life and Government is well known, and so far from being ill resented, that at next Parliament it was confirm'd. Now from that wholsome Experience, there was something of the same kind proposed in the House of Commons of the last Parliament (but never design'd to be obtruded, without the Concurrence of the Lords, and the Royal Assent). Now this noise of Abhorrence seems at bottom not to be levell'd so much at the Paper said to be found in the E. of *Sh*'s Closet, as under that name, to vilifie and expose the Proceedings of the *Commons*, and render them odious, as if they were all guilty of that very Paper.

Tory. Well, but what say you to *Godfry*'s Murder? *Thompson* says now, he kill'd himself, and *L'Estrange* lends a lift that way too.

Trueman. That's such a Superlative piece of Impudence, as shews the *Popish Plot* still goes on, else they would not dare thus affront the Justice of the Nation, and out-face our very senses, as if we were just ready to believe their absurd Transubstantiation. In a word, 'tis such an impudent Calumny on the Dead, and Abuse to the Nation, that I think it would not unbecome the whole Common Council to express their *Abhorrence* of such Popish *Shams* and *Lies*, and to Address to the Right Honourable the LORD MAYOR, That *Thompson* be call'd to *Account* for't.

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The Weekly Pacquet
OF
Advice from Rome:
OR,
The Hiſtory of POPERY.

The Fourth Volume.

FRIDAY, March 17. 168½.

Plangunt Anglorum gentes Crimen Sodomorum
Paulus fert, horum ſunt Idola Cauſa malorum
Surgunt migrati Gierzita Simone Nati
Nomine Prælati hoc defenſare parati.
Qui Reges eſtis, populis quicunque præeſtis
Qualiter his geſtis, gladios prohibere poteſtis?
Verſus. Parl. exhib. Anno 18. Rich. 2.

The Proceedings againſt Diſſenters, *in the Raigns of King* Richard *the Second, and King* Henry *the Fourth.*

WE have told you the ſevere Laws made againſt all thoſe that in theſe dark Times durſt open their Eyes and ſee farther than *Popery*, the Church then, as by Law eſtabliſht, thought fit to permit them; ſuch Hereticks were generally call'd *Lollards*, they were the *Puritans*, the *Fanaticks*, the *Whigs*, the *Brummingham's* of thoſe days, and how buſie the Magiſtrates eſpecially of the Clergy, were to put the ſaid *Laws in Execution* againſt them, will appear in the following account.

'Tis true, during the Raign of King *Richard* the Second we do not find any burnt to Death for the profeſſion of Religion, but many were impriſon'd, harraſs'd, and in great trouble, and eſpecially *William Swinderby* a Prieſt, and *Walter Brute* a Layman, but Learned, and a Graduate of the Univerſity of *Oxford*, the ſeveral Articles againſt whom, and their Anſwers thereunto, you may read at large in *Foxes* Acts and Monuments, too tedious here to recite; I ſhall therefore only note, *That* John Biſhop *of* Hereford *having by ſolemn ſentence denounced the ſaid* Swinderby *to be an Heretick, Schiſmatick, and a falſe informer of the People, and to be avoided by all faithful Chriſtians,* He the ſaid *Swinderby* did thereupon *Appeal* from ſuch the Biſhops Sentence to the King and Council, by an Inſtrument under his hand, which, both in reſpect of the *Matter*, and of the *Engliſh* wherein it is written, being ſuch as was then current, (now above 280 years ago) I ſhall treſpaſs ſo far on the Readers patience as to repeat it *verbatim*.

IN nomine Patris, & Filii, & Spiritus Sancti, Amen. I William Swinderby *Prieſt, knowledge openly to all Men, That I was before the Biſhop of* Hereford *the Third day of* October, *and before many other good Clerks, to anſwer to certain Concluſions of the Faith I was accuſed of, and mine Anſwer was this: That if the Biſhop or any Man couhe ſhew me by God's Law, that my Concluſions or my Anſwers were Errour or Hereſie, I would be amended, and openly revoke them before all the people; but they ſayden ſingly with word, That there was Errours in them, and bidden me ſubject me to the Biſhop, and put me into his Grace, and revoke mine Errour, and ſhewed me nought by God's Law, ne Reaſon, ne proved which they weren. And for I would not knowledge me* Guilty, *ſo as I knew no Errour in them, of which I ſhould, therefore the Biſhop ſate in* Doom *in mine abſence, and deemed me an* Heretick, *a* Schiſmatick, *and a teacher of Errours, and denounced me accurſed, that I come not to correction of the Church; and therefore for this unrightful Judgement I appeal to the King's Juſtices for many other Cauſes.*

One Cauſe is, For the King's Court in ſuch matter is above the Biſhop's Court; for after the Biſhop has accurſed, he may not fear by his Law, but then mote he ſech ſuccour of the King's Law, and by a Writ of Significavit, *put a Man in Priſon.*

The ſecond Cauſe: For in cauſe of Hereſie there liggeth Judgment

ment of Death, and that doom may not be given without the King's Justices: For the Bishop will say, Nobis non licet interficere quenquam; that is, It is not lawful for us to kill any man, as they sayden to Pilate, when Christ should be deemed. And for I think that no Justice will give sodenly and untrue Doom, as the Bishop did, and therefore openly I appeal to hem, and send my Conclusions to the Knights of the Parliament, to be shewed to the Lords, and to be taken to the Justices to be well adviset, or that they given Doom.

The third Cause is, For it was a false Doom; for no Man is a Heretick, but he that Masterfully defends his Errour or Heresie, and stifly maintains it: And mine Answer has always bene Conditional, as the people openly knows, for ever I say, and yet say, and alway will; that if they cannen shew me by Gods Law that I have erret, I will gladly bene amendet, and revoke mine Errours, and so I am no Heretick, no nevermore in Gods grace will ben en no wise.

The fourth Cause is, For the Bishop's Law that they deme Men by, is full of Errours and Heresies, contrary to the truth of Christ's Law of the Gospel. For there as Christ's Law bids us Love our Enemies, the Pope's Law gives us leave to hate them, and to slay them, and graunts Men pardon to warren again Heathen Men, and slay hem. And there as Christ's Law teach us to be mercyful, the Bishop's Law teachs us to be wretchful; for Death is the greatest wretch that A[illegible] mowen done on him that guilty is. There as Christs Law teaches us to blessen him that diseazen us, and to pray for him; the Popes Law teacheth us to Curse them, and in their great sentence that they usen, they presume to Dam hem to Hell that they cursen. And this is a one Heresie of Blasphemy: There as Christ's Law bids us be patient, the Pope's Law justifies two Swords, that wherewith he smiteth the Sheep of the Church; and he has made Lords and Kings to swear to defend him and his Church. There as Christ's Law forbideth us Letchery, the Pope's Law justifies the abominable Whoredom of common Women, and the Bishops in some place have a great Tribute or Rent of Whoredom. There as Christ's Law bids to minister Spiritual things freely to the people, the Pope with his Law sells for Money, after the quantity of the Gift, as Pardons, Orders, Blessings, and Sacraments, and Prayers, and Benefices, and preaching to the People, as it is known amongst them. There as Christ's Law teaches Peace, the Pope with his Law assoiles Men for money to gader the People, Priests and other to fight for his Cause. There as Christ's Law forbids Swearing, the Pope's

Law justifies Swearing, and compels men thereto. Whereas Christ's Law teacheth his Priests to be Poor, *the Pope with his Law justifies and maintains Priests to be* Lords.

And yet the fifth Cause is, For the Pope's Law that the Bishops demen Men by, is the same unrightful Law that Christ was demet *by of the Bishops with the Scribes and with the Pharisees; for right as at time they gaven more credens to the two false Witnesses that witnessed against Christ, then they deden to all the people that witnesseden to his true Preaching and his Miracles: So the Bishops of the Pope's Law geven more Leven by their Law to two Hereticks and Apostates, or two* comen Wymen *that woulden witnesseden againes a Man in the cause of Heresie, than to thousands of people that were true and good. And for the Pope is this Antichrist, and his Law contrary to Christ's Law, fully I forsake this Law, and so I reed all Christen men; for thus by another point of this Law, they mighten conquer much of this World: For when they can, they by this Law present a a man an Heretick, his Goods shulen be forfet from him and his Heirs, and so might they lightly have two or three false Witnesses to Record an Heresie again what true man so hem liked. Herefore me thinks, that whatsoever that I am an Christen man, I may lawfully* appeal *from a false Dome of the Law, to be Righteously demet by the trouth of God's Law. And if this Appeal will not serve,* I appeal openly to by Lord Jesu Christ *that shall deme all the World, for he, I wot well, will not spare for no man to deme a trouth. And therefore I pray God Almighty with* David *in the Sauter Book,* Deus Judicium tuum Regi da, & Justitiam tuam Filio Regis, judicare populum tuum in Justitiâ, & pauperes tuos in Judicio: *That is, 'O God, give thy Judgment to the King, and thy Justice to the King's 'Son, to judge thy people in Justice, and thy poor ones in Judgment,* &c.

What afterwards became of this *Swinderby*, we find not in History; but as for *Walter Brute*, having worried him a long time, they at last prevail'd with him to submit himself in a *Scroll* under his hand, in these words following.

I Walter Brute *submit my self principally to the Evangelie of* Jesus Christ, *and to the determination of Holy Kirk, and to the General Councils of the Holy Kirk. And to the sentence and determination of the four Doctors of holy Writ, that is,* Augustine, Ambrose, Jerome, *and* Gregory. *And I meekly submit me to your Correction as a* Subject *ought to his Bishop.*—Fox, *fo.* 461.

Touch-

Touching the *Depoſing* of King *Richard* the Second, and the *Ill-Favourites* and *Miſ-government* which originally occaſion'd that Princes Misfortunes, being foreign to our Subject, we ſhall ſay nothing here. Thoſe that deſire to be ſatisfied therein, may read an excellent, tho ſhort, Diſcourſe, Entituled, *The Life and Raign of King* Richard *the Second*, printed not long ſince for the Publiſher hereof, wherein a more full and true account is given thereof, than in any of our Hiſtories extant in *Engliſh*.

As King *Henry* the Fourth, who was the Depoſer of King *Richard*, was the *firſt* of all our *Engliſh* Kings that brought into mode the *cruel burning* of Chriſt's Saints for oppoſing the Pope and his wicked Doctrines, ſo as far as I can find the *firſt Martyr* in that kind, was one *William Santre* Prieſt, (whom elſewhere I find mention'd by the name of Sir *William Chatris*, Pariſh-Prieſt of the Church of St. *Scithe* the Virgin in *London*) who was conſumed by the *Flames* in the year of our Lord 1400. The Articles or Heretical Concluſions which he was charged to hold, were theſe:

1. *Imprimis*, That he ſhould ſay, That he would not worſhip the *Croſs* on which Chriſt ſuffered, but only Chriſt that ſuffered on the Croſs.

2. That he would ſooner worſhip a *Temporal King*, than the foreſaid wooden Croſs.

3. That he would rather worſhip the *Bodies of the Saints*, than the very Croſs on which he hung, if it were before him.

4. That he would rather worſhip a *Man* truly contrite, than the ſaid material Croſs of Chriſt.

5. That if any Man would viſit the *Monuments* of *Peter* and *Paul*, or go on Pilgrimage to the Tomb of St. *Thomas* or elſewhere for the obtaining any benefit, he is not bound to keep his Vow, but may diſtribute the Expences that ſuch a Journey would coſt him in Alms to the Poor, and it would do as well.

6. That every Prieſt and Deacon is more bound to *preach* the Word of God, than to ſay the *Canonical hours*.

7. That after the pronouncing of the *Sacramental words*, the Bread remaineth of the *ſame* Nature it was before; neither doth it ceaſe to be Bread.

Are not theſe, *Chriſtian Reader!* mighty Crimes? And yet for theſe this poor Man was firſt very ſolemnly *Degraded* from all their *pretended Holy Orders*, and then moſt barbarouſly *burnt* as afore-

aforesaid: Ought not such Examples make *Protestant Englishmen* fond of a *Popish Successor*, who must infallibly *act over again* the same Barbarities, when ever his *bloody Clergy* shall instigate him thereunto, upon themselves or their Posterity?

The next dying Witness to truth was one *John Badby* a Taylor, of the Diocess of *Worcester*, who was burnt in *Smithfield*, *Anno* 1409. His only Crime was for asserting, That the Sacrament consecrated by the Priest is *not the very Body of Christ*, *but that still the Bread remained*; and that when Christ sat at Supper with his Disciples, he *had not his Body in his hand*, to the intent to distribute it to his Disciples, *&c.* And 'tis remarkable, that when he came to dye, and was put in a *Tun* or Vessel, and Fire put to him, he crying out (to the *Lord*, not to *Men*, as by the Sequel appear'd) *Mercy*, *Mercy*, the Prince (King *Henry*'s eldest Son) being present, caused the Fire to be stopt, and made him *large* Offers, not only of *Life*, but of Preferment too, if he would change his Opinion; but he with a glorious Constancy refused those Temptations, and chose rather to *Seal the Truth* with his Blood, than betray it by a base Compliance with such worldly Allurements.

King *Henry* to confirm his *ill-got* Soveraignty, resolving in all things to gratifie the Clergy, the Empire of the Pope and his Party became *so strong* in this Realm, that scarce any durst oppose them; the Bishops having got such an Ascendant on the King, and besides being Arm'd with the *Statute* we formerly recited, and with additional *Constitutions* of their own, power of Imprisonment, Temporal Sword, Fire, and Fagot, Reigned and Ruled as uncontroulable; so puft up with *Pride*, that they thought all things subject to their extravagant Power, and daily boasted how they would utterly extirpate *Heresie*, (as they call'd the Profession of the Truth) out of the Land. And indeed to the Eye of Humane Reason, nothing seem'd more easie to effect, under such advantageous Circumstances. But 'tis the nature of *Truth* to flourish by opposition, *Premi potest non suppremi*, It may be *oppress*, but never *suppress*. All their *kicking* was against the *Pricks*; Providence supported *That*, which they with united Councils, and Force, and Fraud, and Policy, and Power, thought to overthrow, as will appear in the *Sequel* of this History. A fair warning, would Men but be so wise as to heed it, of the *vanity* of such or the *like attempts* to all succeeding Generations.

The

Truem. YES, I do aver, *L'Eſtrange* refuſing on the 18*th* of *October*, 1678. to Licenſe *Thompſon*'s Narrative, touching the manner of finding Sir *Edm. Godfrey*'s Body aſſign'd for a Reaſon, That he did not know but if he ſhould Licenſe it, he *might offend ſome great perſons at* Whitehall.

Tory. O! but *Thompſon*, Numb. 128. ſays, That's a falſe and ſcandalous Aſperſion: And *Obſervator*, Numb. 111. ſays, 'Tis a damn'd Lie.

Truem. 'Tis not a Straw matter what thoſe two Gentlemen ſay, their veracity is notorious. Mr. *L*— the Printer went with *Thompſon* then to *L'Eſtrange*, ſtood by, heard the words, and at that inſtant took *particular notice* of them, becauſe he admir'd what might be the *myſterious meaning*, and is ready to depoſe the ſame upon *Oath*, when ever lawfully required. And as for the reaſon *L'Eſtrange* now gives, *viz.* [*It was before the King and Council, and he durſt not meddle with it*] That's no reaſon at all, for tho the Inquiry after the Murderers might be before the Honourable Board, as indeed it was before all the Magiſtrates in the Nation, yet what harm or offence could it be in the mean time to publiſh a true *Narrative* of the matter of Fact, when, how, and in what manner, the Body was found. It might alſo be noted, That *L'Eſtrange* refuſed to Licenſe two *Elegies* on the ſame Gentleman, which were both Licenſable, as appears in that *one* of them after his refuſal was Licens'd by my Lord *Biſhop*'s Chaplain, who ſure underſtood his buſineſs as well as *Roger*, and the other, after a long *ruffle* and threatning to Complain, *Roger* made ſhift to Licenſe himſelf, but not without 2 or 300 *Oaths* and *Curſes*.

Tory. I confeſs I always obſerv'd Mr. *L'Eſtrange* mighty tender in Licenſing any thing that might reflect on the *Roman* Catholicks: 'Twas ſometime before the diſcovery of the Plot, the *Parſons Sons* had a publick Feaſt, and ſome body had made a Copy of *Verſes* on that occaſion, wherein having reckon'd up what excellent Men in all Profeſſions Clergy-mens Sons had prov'd, the Author concludes thus:

Bluſh Romaniſts *at your unjuſt* Reſtraints,
Our Church fills Earth with Hero's, *Heaven with* Saints:
Whilſt from your Cells a ſpurious Iſſue *ſpringe*,
To Rifle *Subjects, and to* Murder *Kings.*

Theſe

These two last Lines were such an *abomination* to our Friend, that he would not License the Paper, unless they might be *cross'd out*, and *cross* them he did before he would sign it, tho in some of the Copies the Printer made bold to insert them. Mr. *Birch* was the Book-seller who is ready to attest this business— And so much at present for *L'Estrange*. Now here's *Thompson's second Letter to Mr.* Prance; what have you to say to that?

Truem. I say, That Paper is the perfect Resemblance, or indeed a Demonstration of the whole Genius and Nature of *Popery* in general, for *what is Popery but Lies and Nonsense, obtruded upon the World with the height of Impudence?* And just such is that Letter. The shameless Author of which opposes *Legal Oaths*, and *Judicial Records*, with *pitiful Surmises*, and *forged Flams*. Affirms over and over again with a ridiculous Effrontery things that *half the Town* know to be false, and others which *common sense* can never admit, as that of his Shoes being *glaz'd* with walking *on the Grass*, and the *Hay seeds* in the seams, and his Face being *Fly-blown*, *&c.* and all this in the midst of a very *cold snowy October*. Is it not pleasant to hear him tell the world, That Mr. *Brown* the Constable, who first moved the Body, and the Surgeons that view'd it, and the Maid that wash'd the Clothes, who have *all sworn there was no Blood*, are no competent Witnesses; and yet this Sir *Nicholas Nemo*, with his unknown Knights of *Bo peep* on their bare *Say so's*, must be credited. Does not *Thompson* own himself a *prodigious wretch* in putting his name to this Paper, so directly contrary to what he himself printed, just at the time when the thing happen'd; and yet now to take not one word notice thereof, tho so home charg'd upon him by the *Ghost*. Is it not absurd vapouring to cry, Such, and such and such things shall be prov'd by *undeniable Witnesses*, and yet after so many Challenges not be able to name *one?* 'Tis true, he intimates as if one *Wren* had something to say, but sure I am it cannot be that Sir *Edm. Godfrey* kill'd himself; for I my self have many times heard that Wren *say and swear*, That he deserv'd part of the 500 *l.* Reward, as being an occasion of the discovery of Mr. *Prance's* being in the Murder; and that before ever Mr. *Prance* was seiz'd, he had such violent Suspitions, or *Impulses*, as he call'd them, that he was concern'd in't, that he could not rest in his *Bed* a nights: And will this Man, after all this, swear, That *Prance* knew nothing of it?

Tory. There is, I am told, another Gentleman, tho not named yet hinted at in that Paper, that is to help on the Job with a civil Oath or two upon occasion, a certain *pragmatical primatical Title-tattlecal* pretended Councellor at Law.—— But we'l Adjourn our Discourse of him 'till next bout.

Printed for *Langley Curtis*, 168½

The Weekly Pacquet
OF
Advice from Rome:
OR,
The History of POPERY.

The Fourth Volume.

FRIDAY, March 24. 1682.

Omne meum Nil meum.

An Apology in Answer to an Accusation of Plagiarism. Telling of Ave's *in honour of our Lady. People forc'd to do Penance for not bringing Litter for a Proud* Prelates Horses *as he would have them. The story of the Lord* Cobham, *and Sir* Roger Acton *entred into.*

THis pleasant to consider how many little Artifices the Devil and his Instruments, ill Men, have vented their Malice against this poor innocent *Weekly Sheet*, and how Sedulous they have been, and are, either (if they could) totally to suppress, or at least, to asperse and Calumniate It. This makes me hope, It may have done some Execution against the Kingdom of *Antichrist*; or that it may be of use to the *Protestant Religion*, since the Advocates of *Popery* do so Rave and fret against it. But that which I shall particularly take notice of, at present, is, The Gentleman that calls himself the *Observator*, who, *Numb.* 14. has the Forehead to Affirm, That All the *Pacquets are stoln.* A charge so general and apparently

parently False, that it deserves no Answer, but Contempt or Pity. But afterwards he comes and Asserts, That out of *Foxes Acts and Monuments*, and the *Magdeburgh Centuries*, I furnish this *Weekly History*. To this I Reply,

First, That if any body pretends to give the World an Account of things Transacted Two or three hundred Years or more before himself was Born, 'tis twenty to one, if he will deal like *an honest Man*, but he must Consult Historians that have Treated of those Affairs; else what he Writes will be *Fiction* and *Invention*, not *History*.

Secondly, If he means that I make use of no other Authors but *Foxe* and the *Centuriators*, 'tis notoriously False; I having for carrying on this Work, perused many Hundred Authors, as any unbiass'd Learned Reader cannot but observe.

Thirdly, He notes several Passages in the Two last *Pacquets*, that are in *Foxe*. 'Tis very true, What then? Do not I there Cite *Foxe* for them, where is the *Plagiarism*? I Write to the Common People, and Publish it thus in Successive Sheets, that so it may fall into the more Hands; I pretend, not to Instruct the *Learned*, but to give the Vulgar (such as perhaps never read *Foxe*, and know nothing of the *Magdeburgh Centuries*,) a general Prospect of *Popery*, that they may know, and Abhor it: Those things which in *Foxe* are tediously told, I abridge, what is less material I omit, Remarkables I Transcribe, and fairly tell the Reader where I have them: and what *Felony* and *Treason* is there in all this?

Fourthly, Why may not I furnish my Matter from *Foxe* and the *Centuriators*? I doubt the *Observator* has some particular spite at them. The first continues the Memory of many Glorious *English Martyrs* barbarously Butcher'd, even since the Reformation, under a *Popish Princess* (of excellent Vertues, setting aside her *Blind, Bloody Zeal*,) which perhaps the *Observator* would have had forgot; And the *Second's* Learned Labours and Industrious *Researches* into *Antiquity*, have wrested one of the Church of *Romes boasted Weapons* out of her hands, and taught us to distinguish the *real Testimonies* of the Fathers, from *Spurious Suborn'd Knights of the Post*, though in *Gray* Perriwiggs and Venerable *Names*. I wonder what Authors the Gentleman would Advise us to; perhaps his friend Father *Cressy's Church History*; or the *Golden Legend*:— But he that regards every

hark

back of *Cicharus* may quickly be Deaf. Let us proceed in our intended Work, and let Mr. *Observator* be never so angry at it, we will again make use of Mr. *Foxe*, and from thence observe to the Reader, That though the Church was already over-burthen'd and almost suffocated with a vast Mass of vain Superstitious Ceremonies: yet *Tho. Arundel* Bishop of *Canterbury*, in the days of King *Henry* the 4th. about the Year 1410. took upon him to encrease them, by Commanding, That in all Monasteries and Collegiate Churches there should every Morning be Bells Rung, in Honour of the *Virgin Mary*, which commonly was call'd *Toling of Aves*: For the promoting of which, he sent his *Mandate* stuft full of Wicked and Blasphemous Expressions, to the Bishop of *London*; and towards the Close thereof used these Words, *We therefore desiring more earnestly to stir up the Minds of all Faithful People to so devout an Exercise*, &c. *do grant to all and every Person that shall say his* Pater Noster, *and the* Angels Salutation, *Five times at the Morning Peal, with a Devout Mind; as oft as he shall do it, for each time forty days of Pardon by these Presents. Given under our Seale in our Manner of* Lambeth, *the* 10th. *of* February, *in the* 9th. *Year of our Translation.*—— Now we appeal to the Reader, if this were not a *Lumping Pennyworth* to have Forty days Pardon of all Sin, whatsoever Villany a man should in that time Commit, meerly for Muttering over Five *Pater Nosters*, and Five *Aves*, what a kind good humour'd, pleasant, delicate inviting Religion is *Popery*.

Yet now I think on't, my *Country-men* of *Wengham* did not find it so, under his Predecessor *William Courtney* Archbishop of the same Province, when they were forc'd to do a scurvy scandalous Pennance for the horrid Sin of not bringing Litter for his Graces Horses *decently and in order*. The Sentence against whom being very notable I shall here Recite it, and (to spight the *Observator*) it shall be out of *Fox* too. 'Erroris Mater 'Ignorantia, &c. Ignorance the Mother of Error, hath so 'blinded certain Tenants of the Lord of *Wengham*, viz. *Hugh* 'Penny, *John Foreshall*, *John Bey*, *John Wanderton*, *William Hay-*'ward, and *John White*; That at the coming of the Lord Arch-'bishop to his Pallace at *Canterbury* on *Palm-Sunday Eve*, in 'the Year 1390. being warn'd by the Bailiff to carry Hay, 'Straw, and Litter [*Faenum Stramen sive* Literam, 'tis in the

'*Original, which may be noted from an Archi-episcopal Elegancy*] 'to the aforesaid Pallace, as by the Tenure of their Lands 'which they hold of the *See* of *Canterbury* they are bound, 'refusing and disdaining to do their due Service, as they were 'accustomed, brought their Straw not in Waines and Carts pub-'lickly and in sufficient quantity, but sneakingly in Sacks, and 'hugger-mugger, to the undervaluing of the Lord Arch-bishop, 'and derogation of the Rights of his *See* of *Canterbury*. For 'which, being call'd, and personally appearing before the said 'Lord Arch-bishop on *Thursday* in *Easter week*, sitting on his 'Tribunal in his Castle of *Statewode*, they did humbly submit 'themselves to his Judgment, devoutly craving Pardon and Mer-'cy for those Crimes which they had committed in this behalf. 'And then having sworn them to stand to the Commands of Ho-'ly Church, and to perform the Pennance that should be En-'joyn'd them; his Grace did Absolve them, imposing on them 'and each of them, a wholsom Pennance, after the manner of 'the Fault, *viz.* That on the *Sunday* next, the said Penitent 'should leisurely go *bare-footed and bare-headed, in an Humble 'and Devout Manner*, a Procession to the *Collegiate Church* of 'Wengham, each of them bearing on their shoulders openly a 'Sack full of Hay and Straw, with the mouthes of the Sacks 'open, so as the Hay and Straw may *appear* hanging out.

And to perpetuate the Memory of this *Foolery*, the *Pictures* of these poor men doing this Ridiculous Pennance, were entred in his Graces Register, a Copy of which taken from the Original you have in *Foxe*, with this Superscription, being as 'tis probable the Words they were to say in their Procession.

This Bagful of Straw *I bear on my Back,*
Because my Lord's Horse his Litter *did Lack;*
If you be not good to my Lord Grace's Horse,
You are like to go Bare-foot *before the Cross.*

In the 11*th.* Year of King *Henry* the 4*th.* The Commons of *England* in Parliament, perceiving how abominably the Clergy Monks, Fryars, *&c.* abused those vast Revenues which they Enjoyed to all kind of Pride and Licentiousness, Preferr'd a Bill to the King, to take away their Temporal Lands, and to Imploy the same to the better Advantage and Safety of the King-

dom:

dom: Alledging, that the Temporalities then in the Poſſeſſion of Spiritual Men, amounted to *Three hundred and twenty three thouſand Marks by the Year*. But as the Clergy had mainly Aſſiſted that Prince to Uſurp the Crown, ſo he did not think it ſafe to diſoblige them at that juncture: and therefore put off this Bill with a *Le Roy S'aviſera*. And about Two Years after, the ſaid King *Henry* dyed, *viz.* the 2*d.* of *March* 1413. in the 46*th.* Year of his Age: to whom ſucceeded his Son then near 30 years of Age, by the name of *Henry* the Fifth.

By the Preaching of *Wickliff* and his Followers, the Eyes of great numbers of the People were in ſome meaſure enlightned to ſee the Errors and Falſe Doctrines then obtruded in the Church, which much Incenſed the Prelates with Rage; and particularly obſerving, that Sir *John Old Caſtle*, a valiant Religious Knight of *Kent*, (and who in the Right of his Wife was Lord *Cobham*) to be a great Favourer of that Doctrine, they reſolve to take him to task; but firſt of all, Complain of him to the King, in the firſt Year of his Reign, who ſent for, and diſcourſed him; to whom the Lord *Cobham* declared his Loyalty and Obedience: but added, That as touching the *Pope* and *Prelates* he ow'd them neither *Suit nor Service*, for that by the Scriptures he knew the *Pope* to be *Antichriſt*, &c. Upon which, the King would talk no further with him.

Then *Arundel* the Arch-biſhop began to Cite him, before him, and not being obey'd, Pronounc'd him guilty of Contumacy; at laſt the Lord *Cobham*, drew up a Confeſſion of his Faith, being an Explanation of the Apoſtles *Creed*, and very Orthodox; with which he repaired to the Court, and humbly tendred it to the King, but he refuſed to receive it; and by the Kings Commandment, he was ſent to the *Tower*: and in the 23*d.* of *Sept.* 1413. Conven'd before the Arch-biſhop, and the Biſhops of *London* and *Winchester*. The chief Objections againſt him were, That he held *Erroneous* and *Heretical* Opinions in theſe Four Points, *viz.* Touching the *Sacrament*. Touching *Pennance*. Touching *Images*. And touching *Pilgrimages*.

Therefore he delivered in to the ſaid Biſhops a Writing Indented, containing his Opinion in each of theſe Particulars; which not being long, we ſhall here recite *Verbatim*.

I John Old-Castle *Knight, Lord of* Cobham, *Will, That all Christian Men, Wives and Understand, that I Clepe Almighty God into Witness, that it hath been, now is, and ever with the help of God shall be, mine intent and my will to Believe faithfully and fully all the Sacraments that ever God Ordain'd to do in Holy Church: and moreover to declare me in these four Points, I Believe, that the most Worshipful Sacrament of the Altar is Christs Body in the Form of Bread, the same Body that was Born of the Blessed Virgin our Lady Saint* Mary, *done on the Cross, Dead and Buried, the Third Day Rose from Death to Life, the which Body is now Glorified in Heaven.*

Also as for the Sacrament of Pennance, *I believe that it is needful to every man that shall be Saved to forsake Sin, and do due* Pennance *for Sin before done, with true Confession, very Contrition, and due Satisfaction as Gods Law limiteth and Teacheth, and else may he not be Saved: which* Pennance, *I desire all Men to do.*

And as of Images *I Understand, that they be not of Believe, but that they were Ordain'd sith they believe was Lewe of Christ, by sufferance of the Church, to be Calenders to Lewd Men, to Represent and Bring to mind the Passion of our Lord Jesu Christ, and Martyrdom and good Living of other Saints: and that who so it be, that doth the Worship to dead* Images *that is due to God, or putteth such hope or trust, in help of them, as he should do to God, or hath Affection in one, more than in another, he doth in that the greatest Sin of Maumetrie.*

Also I suppose this fully, That every Man in this Earth is a Pilgrim *towards Bliss, or toward Pain: and that he that Knoweth not, ne will not Know, ne Keep the Holy Commandments of God in his Living here (albeit that he be go on* Pilgrimages *to all the World, and he die so) he shall be Damned: he that knoweth the Holy Commandments of God, and Keepeth them to his End, he shall be Saved, though he never in his Life go on Pilgrimage, as Men now use to* Canterbury *or to* Rome, *or to any other Place.*

THE

The COURANT.

Papist and *Tory*.

Tory. WEll, and how go Cases now?

Papist. Not altogether so well as we expected. The heat against Dissenting Heretick in many places begins to Cool; nor can we get the people to believe, That *Godfrey* Murder'd himself.

Tory. Murder'd himself! Why *Thompson* Num. 131. talks as if he were still alive, and expected next fair Wind. For he says, the Truth of his Two Sham-Letters will be *as effectually* prov'd, as the *Appearance* of the Viscountess *Cumbden's* Steward did clear that business. Which can no otherwise so effectually, nor indeed, at all be done; without Sir *Edmund Bury's* appearing alive again; and indeed, I have often wonder'd that the Church which boasts of *Miracles* for one of her Notes, hath not all this while wrought One, by raising that Gentleman again to Life, which undoubtedly would destroy the suspition of the Plot for ever.

Pap. Tush! I may tell you as a Friend, we are better by half at *Raising* of *Lies*, than at *Raising the Dead*. This *Godfrey's Ghost* always haunts us, and all the skill of the South-layer *Gadbury*, the Hagg *Celier*, or our Saterdotal Conjurers cannot tell how to Lay it. How many Devices have we started to Evade, not the Guilt, but the Scandal of having Murder'd him. Once we would have put it upon the Earl of *D.* to which purpose we scatter'd about a Libel, call'd *Reflections*, &c. But that not taking, comes in *Macgrath* and his Crew, and they were for Swearing, That *he hang'd himself*, and his Man Mr. *Moor* cut him down. This being likewise Confuted, we revive our first Story, and Now we would make the World think, he *Murder'd himself with his own Sword*.

Tory. If you had left the Management of this Intrigue to *Roger*, he would have dispatcht it better by half, than *Nast*. for to speak Truth, all the *Priests* are but *Bunglers* to him.

Pap. O, but he had formerly given it *under his hand*, That he *did not in the least doubt, but Sir* Edm. Godfrey *was Murder'd by* Papists.

Tory.

Tory. No matter for That, He shall *unsay* it again for Two pence, and prove, that they were Presbyterians *kill'd him*; and then we will have a *new Sett* of *Abhorrencies* go about, to Abominate, Detest, and Defie *John Calvin* and all his Works. This were somewhat to the purpose; but to come as *Natt.* does, with *Ifs* and *ands*, If Sir *E. B. Godfreys* Body *were full of Blood.* If *his Nostrils*, &c. *were fly blown.* If *his Body stark*, and *Cakes of putrified Blood were found on his Cloathes* &c. Well, what then? Why then, if all this were true, *Yan. Thomson* is a *Lyer*, for Printing in *October* 78. a Narrative upon his own *personal view*, quite contrary to all these Assertions. But Friend *Natt.* the *Whiggs* have often told you, That these Suggestions are All notorious *Lies*, forg'd out of a devilish Design to Conceal *Murder*, and *stifle Treason*, &c. and they have Challeng'd you to produce the Witnesses that you boast of, and you have not been able to name One, except it be Mr. *W.* and him the very next Week you upbraid with *Tankard stealing.*

Pap. Well! well, a little patience, we have a parcel of Witnesses *on the Stocks*, and as soon as we can *Equipp* and *Rigg* them something may be done.

Tory. Well, go on and prosper, I hear *Natt.* is like to have but a hard Bargain of it. But I am for *Sam's* Coffee-house to wait on *the Guide to the Inferiour Clergy*, the Reverend Squire *Roger*; how neatly he comes off, about saying, That *he would not License a Narrative of Sir* Ed. B. Godfreys *Murder for fear of offending some Great Persons at* White Hall.

Pap. Well! what says he to that, I hear 'tis Sworn against him.

Tory. Why he says, What if the *Printer do swear it*, 'tis not the first time that a *Perjur'd Rascal* has Sworn against *L' Estrange*.

Papist. Yes, and in the same *Observator* Num. 114. is very angry with some body, for declaring, That he would *rather believe* Prance [he should have added, and Three more] *upon Oath*, than Mr. *L' Estrange's single Protestation* on the Sacrament. Well, if the World can meet with no *better proofs* than these, and his Preface to the *Proposals for Reunion with the Church of Rome*, to prove, *L' Estrange no Roman Catholique*, I shall still have the Charity to esteem him One, and so my Service to him.

Printed for *Langley Curtis*, 1681.

The Weekly Pacquet
OF
Advice from Rome:
OR,
The History of POPERY.

The Fourth Volume.

FRIDAY, March 31. 1682.

Nulla Ratione fieri potest, ut in vetere factis effugias Invidiam. Quis enim Umbram *effugiet Invidiæ, nisi pariter & Virtutis Lucem effugerit?*

The Story of Sir John Old-Castle *continued. A severe Law against* Lollards. *A note touching the* Oath of Sheriffs. *The* strange *manner of putting Sir* John *to Death.* Tyburn, *whence the Word deriv'd. Sir* John *vindicated from Treason, and the Imputation of* Debauchery, *the reason of that latter Scandal.*

OUr last acquainted you with the Grounds of Sir *John Old-Castle's* Troubles, and what an honest Christian Answer he gave in Writing to the Bishops, touching the Four Articles whereon principally they accused him: yet therewith they were nothing satisfied, but would needs have a more direct Answer, and giving him time to consider of it, that he might know how to please them, sent him a silly Blasphemous Scroll containing their *Creed*, and Determination in those Points, which was as follows;

Firſt, *The Faith and Determination of Holy Church touching the bleſſed* Sacrament of the Altar is this; *That after the Sacramental Words be once ſpoken by a Prieſt in his Maſs, the* material Bread, *that was before Bread, is* turned *into Chriſts* very body. *And the* material Wine *that was before Wine, is turned into Chriſt's very Blood. And ſo there remaineth in the* Sacrament of the Altar, *from thenceforth* no material Bread, *nor* material Wine *which were there before the Sacramental Words were ſpoken.* How believe you this Article?

Secondly, *Holy Church hath Determined, That every Chriſtian Man living here bodily upon the Earth,* ought to be ſhriven *to a Prieſt Ordained by the Church, if he may come to him.* How feel ye this Article?

Thirdly, *Chriſt Ordain'd St.* Peter *the Apoſtle to be his Vicar here on Earth, whoſe* See *is the Holy Church of* Rome: *and he granted that the ſame Power which he gave unto* Peter, *ſhould Succeed to all* Peters *Succeſſors, which we now call* Popes of Rome; *by whoſe Power in Churches particular, be Ordained* Prelates, *as Arch-biſhops, Biſhops, Parſons, Curates and other Degrees more, whom Chriſtian Men ought to* obey, *after the Laws of the Church of* Rome: *This is the Determination of Holy Church.* How feel ye this Article?

Fourthly, *Holy Church hath Determined, That it is* Meritorious *to a Chriſtian Man to go on* Pilgrimage *to Holy Places; and there eſpecially to Worſhip* Holy Reliques *and* Images *of Saints, Apoſtles, and Martyrs, Confeſſors, and all other Saints beſides, approved by the Church of* Rome. How feel ye this Article?

I cannot ſay, whether the Lord *Cobham* on the Receipt of this *Scrole* did more *admire*, or *pity* their Blindneſs. But on the Twenty fifth of *September* in the before mention'd Year 1413. he was again Conven'd before them; where the Arch-biſhop telling him, That he was *Curſed*, and adviſeing him to deſire *Abſolution*: The Knight reply'd, God had ſaid by his Holy Prophet, *Maledicam Benedictionibus veſtris.* Mal. 2. 2. Which is as much as to ſay, *I will Curſe where you Bleſs.* And afterwards kneeling down on the Pavement, and lifting his hands towards Heaven, he ſaid, 'I 'here Confeſs me unto thee my Eternal Living God, That in 'my frail Youth I Offended thee moſt grievouſly, in Pride,

'Wrath

'Wrath, and Gluttony, Covetouſneſs and Letchery, and many 'Men have I hurt in my Anger, and done many horrible Sins, 'for which, *Good Lord, I ask thee Mercy.* And then weeping bitterly, he ſaid to the People, who in great Numbers flock'd to hear his Examination,— *Behold good People, for the breaking of God's Law, and his great Commandments, they never yet* Curſed *me, but for their own Laws and Traditions moſt cruelly do they handle me, and other Men.*— And being queſtion'd by the Arch-Biſhop about his Belief, he Anſwer'd,— *I Believe fully and faithfully the Univerſal Laws of God; I Believe that all is true which is contained in the Holy Scriptures of the Bible.* Then proceeding to Examine him, touching the Four Articles before ſpecified, A long Diſcourſe happen'd, (which you may Read (and worth reading it is) in *Foxe*, but too tedious to be here Recited,) his Anſwers were quick and pertinent, and amongſt others he has this Expreſſion,—*Rome is the very Neſt of Antichriſt, and out of that Neſt come all the Diſciples of him, the* Pope *is the Head, the* Prelates, Prieſts, *and* Monks *are the Body; and theſe pil'd* Friars *are the Tail.*

In fine, they proceeded to a *Definite Sentence* againſt him, whereby they Condemn him, as a moſt pernicious, deteſtable, and obſtinate *Heretick*; and order him to be delivered over to the Secular Power to be put to Death: in purſuance whereof, he was carryed back to the *Tower*; from whence he made ſome means ſhortly after to eſcape, and remain'd for near Four Years in *Wales*, till he was taken and put to Death, as by and by we ſhall acquaint you.

This Eſcape of his enraged the revengful Clergy, and therefore a *Sham-Plot* was ſet on foot to bring all his Friends, and whoever had any favour for *Wickliffs Doctrine* into a general *odium* and danger. In thoſe days it ſeems St. *Giles's Fields* were a *Woody loneſome* place, full of *Buſhes* and *Thickets*, and very probably being ſo near the Town, many good People not daring for fear of Diſcovery to Aſſemble in the City, might meet there for the Worſhip of God, and hearing his Word: This (according to the Common Conſtruction of Malice) is Rumour'd to be a Conſpiracy againſt the Government, and upon this ſuggeſtion our Hiſtorians (who by the way, either were *Monks*, or ſuch as borrow from thoſe that were) came thither at Midnight, and finding ſome perſons there, cauſed them to be

Apprehended, and ſhortly after Sir *Roger Acton*, and ſeveral others of them; (*Parſons* in his Second Part of *Three Converſions*, pag. 197. ſays *Thirty ſeven*; but Sir *Richard Baker* in his Chronicle *fo.* 177. ſays but *Twenty eight*) were Executed, for the pretended Treaſon.

And to puſh home the matter, in a Parliament held the next Year, They obtain an Act of Parliament [2 *Hen.* 5. *Ca.* 7.] with this frightful Preamble—For as much as great Rumours Congregations and Inſurrections here in the Realm of England by divers of the Kings Liege-people, as well by them which were of the Sect of Hereſie commonly call'd Lollardry, as by other of their Confederacy, Excitation, and Abetment now of late were made, to the Intent to Annul, Deſtroy, and Subvert the Chriſtian Faith, and the Law of God, and Holy Church, within this ſame Realm of England; and alſo to deſtroy the ſame our Soveraign Lord the King, and all other manner of Eſtates of the ſame Realm of England, as well Spiritual as Temporal; and alſo all manner of Policy, and finally, the Laws of the Land: The ſame our Soveraign Lord the King to the Honour of God and in Conſervation and Fortification of the Chriſtian Faith, and alſo in Salvation of his Royal Eſtate, and of the Eſtate of all his Realm, willing againſt the Malice of ſuch Hereticks and Lollards, to provide a more open Remedy and Puniſhment, &c. hath Ordain'd, That the Chancellour, Treaſurer, Juſtices of each Bench, Juſtices of the Peace, Sheriffs, &c. ſhall take an Oath to Root out, and Deſtroy all manner of Hereſies and Errours, commonly called Lollardries; And that all perſons Convict of Hereſie, by the Ordinary, ſhall forfeit all their Lands and Tenements, Goods and Chattels.

So, that by this Law, the poor People were in as bad caſe for *Hereſie*, as if they had Committed Treaſon or Murder; they muſt loſe both *Life* and *Eſtate*, only here was no Corruption of Blood: and 'tis obſervable, that purſuant to this Act, there was even ſince the Reformation this Clauſe in the Sheriffs Oath, *viz.*— *Ye ſhall do all your pain and diligence to Deſtroy and make to Ceaſe all manner of* Hereſies *and* Errours *commonly call'd* Lollers *within your Bayliffwick*, [See Book of *Oathes*,

Oaths, p. 27.] And so it continued to the beginning of the Reign of King *Charles* the First: and then, *viz.* the Fourth of *December* 1625. it was by direction of the Kings Council Reformed, and that Clause omitted.

But now 'tis time to return to speak of Sir *John Old-Castle*, he had now sheltred himself about Four years in *Wales*, and though the King at the Prelates Instigation had set forth *A Proclamation* Promising a Thousand Marks, to any that should bring him in; yet (*says Baker*) so generally was his Doctrine favour'd, that the Kings offer was not much regarded; till at last, he was taken by the Lord *Powis*, and sent Prisoner up to *London*, and being in the Interim *Outlaw'd* for the aforesaid pretended Treason, he was drawn to the Place since call'd *Tyburn*, and as his Crime was represented *double*, so likewise was his Punishment, being both *Hang'd* and *Burnt*, the first as a *Traytor*, and the last as an *Heretick*; and 'tis said, several others in those times, were serv'd in like manner; insomuch, That some have deduced the *Etymology* of *Tyburn*, from those two Words, *Ty* and *burn*, the Necks of Persons being *tyed* thereunto, whose Leggs and lower Parts were Consumed in the *Flames*.

Having given this *Succinct* Relation of this Affair of Sir *John Old-Castle*, I am not Ignorant what *rubbs* have been thrown in the way, and Scandals raised upon his Memory, by *Parsons* the Jesuit, and others, which are reducible unto Two sorts, *viz.* 1*st*. That he was a *Traitor* to his Soveraign. 2*ly*. That he was a Drunken Companion, or *Debauchee*.

As to the *First*, being a very material and heinous Charge, we shall refer the Confutation thereof to our next Pacquet. But this last being as *groundless* as Trivial wee'l dispatch it at present.

That Sir *John Old-Castle* was a Man of *Valour*, all Authentick (though prejudic'd) Histories agree, That he was a Gentleman, both of *good Sense*, sober Life, and sound Christian *Principles*, is no less apparent by his *Confession of Faith*, delivered under his own hand, (Extant in *Foxe*,) and his Answers to the *Prelates*. But being for his Opinions hated by the Clergy, and suffering such an Ignominious Death; Nothing was more obliging to the then Domineering Ecclesiastick *Grandees*, than to have him represented as a *Lewd* Fellow;

in

in Compliance thereof to the *Clergy* the *Wits* (ſuch as they were) in the ſucceeding Ages, brought him in, in their *Interludes* as a *Royſter*, *Bully*, or *Hector*: And the *Painter* borrowing the Fancy from their *Cozen Poets* have made his *Head* commonly an *Ale-houſe Sign* with a *Brimmer* in his hand; and ſo fooliſhly it has been *Tradition'd* to Poſterity.

Nor is this our *private Conceit*, but the Obſervation of that Learned and Ingenious *Divine*, the Reverend Doctor *Fuller*, who in his *Church Hiſtory of Britain*, Lib. 4. *fol.* 168. has theſe words—'*Stage-Poets* have themſelves been very *bold* with, and 'others very *merry* at, the Memory of Sir *John Old-Caſtle*, whom 'they have fancied a *Boon Companion*, a *Jovial Royſter*, and yet 'a *Coward* to boot, contrary to the Credit of all Chronicles, 'owning him a Martial Man of Merit: The beſt is, Sir *John* '*Falſtaffe*, hath relieved the Memory of Sir *John Old-Caſtle*, and 'of late is ſubſtituted *Buffoon* in his place; but it matters as 'little what *petulent Poets* as what *malicious Papiſts have Writ*-'*ten againſt him.*—The ſpightful Calumnies of the Latter we ſhall wipe off in our next.

THE

The COURANT.

Truman and *Tory*.

Truman. THe Buſineſs I was about to tell you, was this;—After the Diſcovery of the late *Popiſh Plot*, a Gentleman at the deſire of an Eminent Bookſeller in *Fleet-ſtreet* Wrote a *Brief Hiſtory of all the Papiſts Bloody Perſecutions, Plots, and Maſſacres throughout Europe*: This Manuſcript was carryed by the Bookſeller to Mr. *L' Eſtrange* to *Licenſe*, which being unwilling to do, he Cavill'd at it, after he had kept it ſome time in his hands, that the Author had not *Quoted* the Authors or Books whence he had taken the Relations, and unleſs that were done he would not *Licenſe* it. The Gentleman at the Bookſellers deſire, made all the *Quotations* punctually and ſet them in the Margent, and the Copy was again carried to *L' Eſtrange*, who nevertheleſs, Reſolving *not to Licenſe it*, put off the Bookſeller with many delays near Three Months; and at laſt, told him in plain termes, *It was not fit to make the Breach wider, betwixt the* Papiſts *and Us, and there were too many of ſuch kind of Books already*: Neither could he get the Copy out of his hand.

Tory. Perhaps *L' Eſtrange* kept it, that he might prevent its being *Licens'd* by any body elſe.

Trum. This I'm ſure, The Bookſeller loſt his Seaſon, Copy, and Charge of Writing it, for this Man's Arbitrary Pleaſure.

Tory. But what then did the Author of the Book do?

Trum. The Gentleman followed the buſineſs ſo Cloſe, threatning to take his courſe at Law, that at laſt he got the Copy; and without any Alteration, carried it to one of my Lord the Biſhop of *Londons* Chaplains, who immediately *Licenſed* it; wondring Mr. *L' Eſtrange* ſhould Refuſe to *Licenſe* ſo uſeful a Book, which was afterwards Printed with that *Licenſe* at the Authors own Charge; under the Title of—*The Antichriſtian Principle fully Diſcovered, in a Brief and true Account of all the Helliſh Plots, Bloody Perſecutions*, &c.

Tory. Prethee let's leave talking of *L' Eſtrange*, you do ſo worry him with Pamphlets, that the Gentleman ſwears and vows he

has *not time to Write against the Papists*; but if you would but let him alone, you should see how he would *Swing* them off.

Trum. Yes, as he has done in his Preface to *Proposals for Reunion.*— But *Pray have you seen a Sheet call'd, Reasons why all good Christians should observe the Holy Fast of Lent.*

Tory. Yes, 'tis Printed for *What-dee-call-him* in *Cornhil*; The Author is afraid Care *will Calumniate him for a Papist in Masquerade.*

Trum. No truly, I heard Care say the other day at a Coffee-house, That he does not take the Gentleman for a *Masquerader*, but for a *down-right Popish Priest*; and besides, that if there were no *Popery*, yet there is abundance of *Felony* in the Pamphlet: for you must note, in the Year 1677. There was a Book of Six Sheets and an half, Intituled, *The Holy Fast of Lent defended against all its Prophaners*; without any Printer or Booksellers Name to it, sold by *Papists*, and owned by them. Now comes this *little Squirt* of an Author, and after a new Preamble of half a score Lines, with a *Relishing touch* on Mr. *Hickeringil* and *Care*, steals his whole Pamphlet out of *That*. As for Example, his Second page, is page Nine; *of the Large one*. His Third page, is page Eleven; *of that*. His Fourth, is page Twelve, and Thirteen; *of the other*. His Seventh page, is to be found page Forty one, *of the other*: And so all the rest.

Tory. But have you seen my Lord of *E*'s Book, called, *The Paschal Fast?*

Trum. Yes, I have seen it, and shall say nothing to That at present. But as to this *whiffling Pamphlet*, the best Answer methinks will be, that of the Statute 5 *Eliz.* Ca. 5.— Be it Enacted, That whoever shall, by Preaching, Teaching, Writing, or open Speech, notifie, that any Eating of Fish, or forbearing of Flesh is of any Necessity for the saving the Soul of Man; Or that it is the Service of God, such Persons shall be Punisht, as spreaders of False News.

Printed for *Langley Curtis*, 1682

The Weekly Pacquet of Advice from Rome:

OR,

The History of POPERY.

The Fourth Volume.

FRIDAY, April 6. 1682.

In Bonos *licet plerumque cadit* Viros, *ut* Calumniis *impetantur, non* diu *tamen durant tales* Eclipſes; *ſed* Sol veritatis *illuſtrioribus apparebit Radiis*; *Et* Memoria Juſti erit in Æternum.

The Treaſon *alleadg'd againſt Sir* John Oldcaſtle *inquered into.* Parſons *the Jeſuite* anſwer'd. *Remarkable* Circumſtances *Conſidered, evincing as well Sir* John's Innocency, *as* Sham-practice *in the Proceedings againſt him.*

I proceed now to Vindicate the *memory* of that (as I charitably believe) Faithfull Servant and Bleſſed *Martyr* of Chriſt, Sir *John Oldcaſtle*, from the foul Guilt of *Treaſon*. Mr. *Foxe* is very Elaborate on this ſubject, in anſwer to *Alanus Copus*, but as I ſhall ſum up the moſt material of his Arguments, ſo I ſhall add ſeveral others which to me ſeem of great weight. Whereof ſome are General and previous conſiderations. As,

1. It appears that *before* Sir *John Old caſtle* was queſtion'd by the Biſhops, he was ſo far from being a *Malecontent* or addicted to Sedition or Diſloyal Conſpiracies, that on the contrary he

was *much in the Kings Grace and favour*, ſo that the Prelates durſt not Convene him without firſt complaining to the King, for fear of his Majeſties diſpleaſure, and when they had acquainted him therewith, his Majeſty kindly ſent for him, and diſcourſed him, perſwading him to ſubmit to the Biſhops, *&c.* all which argues that he was then of unqueſtion'd Loyalty, elſe the King would never have Condeſcended to ſuch a particular care and familiarity.

2. There was no pretence then of any Charge of diſloyalty, or any *Treaſon* or *Conſpiracy* brought or alleaged againſt him by his Adverſaries, but only for *Heretical Opinions*. And preſently after Sir *John* was ſent to the Tower, and there was kept *cloſe Priſoner*, and ſo could have no time *before*, nor opportunity *then* to Contrive ſuch a formidable Inſurrection as is laid to his Charge: Nor could he do it *after* he made his eſcape, for all Hiſtorians agree, he fled into *Wales*, and lived there ſeveral years, ſo that he could not be preſent with the pretended Conſpirators in St. *Gileſes Fields*.

3. It has in all Ages been the method of all *Perſecutors* to *blacken* the Servants of God tho ſuffering purely for the *Teſtimony of a good Conſcience*, with the odious Titles of *Traitors*, *Rebels*, and diſturbers of the Civil Government. Of our Bleſſed Lord himſelf, they reported that he *was an Enemy to Caſar*; of his Holy and peaceable Apoſtles—*Theſe are they that turn the World upſide down*. So in the primitive and ſucceeding times, *Nemeſion* an Egyptian Martyr, was firſt accuſed for a *Thief*, and when that could not be proved, was by the ſame Judicature, Condemn'd for a Chriſtian, and yet was *ſcourg'd twice* as much as the other *Felons*, and at laſt *burn'd amongſt the Thieves*, although he never was Thief or Felon. Againſt *Cyprian* it was ſlanderouſly alleadged by no leſs man than *Galerius Maximus* the Proconſul, *Quod diu Sacrilegâ*, &c. *That he had long liv'd with a mind full of Sacrilege, and had gather'd to him men of wicked Conſpiracy.*

4. The *only Hiſtorians* of thoſe times were *Monks*, who were Sir *John*'s moſt bitter Enemies, and therefore no wonder if they draw him in an hideous and frightfull ſhape. Some of their Lies you ſhall have particularly examined by and by.—But now let's hear the Effect of the ſtory as they themſelves (tho much diſagreeing in Circumſtances) related it, and as the Indictment againſt Sir *Roger Acton* and others imports, *viz.*

" That

"That after Sir *John* escaped out of the Tower (which *Parsons* "3. part of the 3 Conversions p. 247. says was about the Feast of "St. *Simon* and *Jude*) several of his friends and Favorers on the "13 of *January* 1413. Assembled in the Thickets in St. *Giles's fields*, "with an intent to destroy the King and his Brothers, and set up "Sir *John* as Regent, and that the King keeping his Christ-"mas at *Eltham* in *Kent* about 6 Miles from *London*, having "notice, went *PRIVATELY* [*Parsons* as aforelaid p. 197] "at midnight, and took several of them, amongst whom were, "Sir *Roger Acton*, *John Brown* Gentleman, and *John Beverly* "a Preacher, who with about 30 more [for they do not "agree in the number] being forthwith Tryed were Condemn'd "of *Treason* and Hang'd, and Sir *Roger* Drawn hang'd and "Buried under the Gallows, and Sir *John Oldcastle* being put into "the same Indictment and not being found, was outlaw'd for the "said Fact, and so being taken 4 or 5 years after was upon that out-"lawry without any further Tryal or Judgment Hang'd and Burnt.

This is the Tale—The Credit of which depends partly upon the Testimonies of *Historians*, and partly upon that of the *Records* of the Commission and Indictment. We shall consider each of these, whereby the Reader will more clearly perceive how *Improbable* it is in all *its parts* and how *ill laid together* in the *whole*.

1. As to the Historians, *Thomas of Walsingham* is the first whom all latter Authors follow as a Flock doth the *Bell-weather*, and when we have told you that he was a *Benedictine Monk* of St. *Albans*, you may easily make Judgment of his Sincerity, and what truth there is in those who take matters from him upon trust. Amongst the rest I observe the Jesuite *Parsons* makes great use of *John Stow's* Testimony, and indeed take notice of any *Popish Author* speaking of modern English History, you shall find commonly *Stow's Chronicle* strutting his Margin; this made me wonder why they should make choice of him, who was but a mean Mechanic (being by Trade a *Tayler*, and ignorant of the Latin Tongue) rather than so many other Learned Authors, till I suppose at last I hit upon the reason, in a Treatise of Dr. *Matth. Sutcliffe*, (afterwards Dean of *Exeter*) Intituled *A Threefold Answer* &c. to *Parsons* 3 *Conversions*, Printed *Anno. Dom.* 1606. where p. 3. That *Reverend Author* (who no doubt being Contemporary with *Stow* had good grounds for his Assertions)

ſaith—*John Stow is a ſimple Story writer* and a *worſe Proteſtant, For 'tis well known that certain crafty Companions and enemies of Religion were too much Converſant with him to write truly in theſe matters.* And p. 24. *Stow hath the moſt part of his Lies concerning the Lord* Cobham, [*alis Sir* John Old-caſtle] *out of* Walſingham, *which underſtanding he underſtood not, being Latin, and he a meer English Tayler.*— Now it was no difficult thing if he Imployed perſons *Popiſhly Affected* to *Tranſlate* for him; for them to *Impoſe* upon his Ignorance what would make for their Cauſe, and then *twit* us with the noiſe and pretended Teſtimony of a Proteſtant Author.

Secondly that which might lead *ſome Hiſtorians* into an Error, was that in the ſecond year of this King *Henry* the 5. *an Act* was made (part of this we recited in our laſt) That all *Convicted of Hereſy* ſhould forfeit all their *Lands and Goods*, wherefore ſince they were to loſe both Life and Eſtate, the noiſe went that *Hereſy* was then made *Treaſon*, tho indeed it was not ſo. I will give an Inſtance or two of ſuch *miſled Authors*. *Thomas Walden* in the Prologue of his firſt Tome to Pope *Martin* has theſe words ſpeaking of this very buſineſs, *Nec Mora Longa proceſſint qui Statutum*, &c. *Nor was it long, but it was publickly Enacted by a Statute, that all the Wickleviſts as they were Traitors to God, ſo ſhould alſo be accounted Traitors to the King.* So Roger Wall of the Acts of King *Henry* 5. *Statuit et decrevit ut quot quot Illius Sectæ quæ dicitur Lollardorum, inveniretur amuli et fautores, eo facto Rei Proditorij Criminis in Majeſtatem Regiam haberentur. He eſtabliſht and Decreed* (ſaith he) *That all that ſhould be found Embracers or favourers of the ſect which is called Lollards, ſhould for that only Fact, be Adjudged Guilty of the Crime of Treaſon againſt the Kings Majeſty:* And *Polidore Virgil* in the 22 Book of his Hiſtory, harps upon the ſame ſtring, declaring that *all the Followers of Wickliffes Doctrine were deemed Hoſtes Patriæ, Enemies of their Country*, which is all one as to ſay *Traitors*. And yet all this while the Statute does not make them *Traitors*, nor ſpeak any thing of putting them to *Death* [for in caſe of being Convict of Hæreſy and refuſing to Abjure, they were already to be *burnt* by the Statute of 2 *H* 4. *Ca.* 15.] But it being ſo vulgarly taken, as appears by theſe Examples, 'Tis no wonder that knowing Sir *John Old-caſtle* to be convicted for what they call'd *Hereſy* and that he was Executed, they delivered to poſterity that he was

Executed

Executed for Treason, as Imagining Hæresy to be Treason by the Law.

In the next place as to the *Records*, I willingly acknowledge there is no kind of *humane* Testimony that ought to challeng a greater Reverence *Probant et non Probantur*; yet even Records themselves are liable to be *falsified*, and whether sometime of that kind is not to be suspected here, may still be a question; there being not a few Symptomes of Fraud and ill practice. As,

1. The Commission issued to Indict and Try them bears Date the 10th of *January*, 141⅘ which was on *Wednesday* next after the *Epiphany* [or Twelfth day] And by the Record of the Indictment it not only appears, that they were the *very same day* Indicted and the Bill found [which is very much that a Court should sit the very same day the Commission Authorising them, bears date; for what time was there then for summoning a Jury, &c. But also in the same Indictment it is averr'd that the *very same* 10th *of January* too was the day on which the aforesaid Conspirators (to the number of Twenty Thousand) were so in Warlike manner assembled in St. *Giles-fields*. See both the Records in *Foxe fol.* 529. Which being so, one would expect rather to hear of Commissions Issued not so much to try them, as to raise Forces to suppress them; *Inter Arma silent Leges*, twenty Thousand Rebels got together where not like much to value a Commission of *Oier and Terminer*.

2. In the Record of the Indictment it is said, *per Sacramenta duodecim Juratorum exhibit. presentatum*, by the Oaths of 12 Jurators it is presented. But the names of the Jurors are ommitted, whereas I humbly Conceive, if any such Indictment had been really and *bona fide* framed and found, the *Jurors names* (as in all other cases) would have been here particularly Inserted in the Record.

3. The Crimes alleaged in this pretended Indictment are of several sorts, some of them Extravagant and all very observeable, for tho there be some matters *Treasonable*, to colour the process; yet the bottom of all appears to be that they were *Enemies to the Church*—But take the very words of the Record, and Judg of them your selves—"By the Oaths of 12 Jurors 'tis presented, "that *John Oldcastle* of *Coulingin* the County of *Kent Chevaleir* "[*Note, tho he were styled Lord* Cobham *in Right of his Wife, yet he* "*was no Peer of the Land* and others vulgarly called *Lollards*

who

"who long have falsly held diverse *Heretical Opinions* contrary to
"the Catholic Faith, and other manifest Errors repugnant to the
"Catholic Law, to maintain such their Errors, not being able to
"Accomplish their design as long as the Royal power and Regal
"State of our Lord the King, as well as the State and Office of the
"Prelatick dignity within the Kingdom of *England* should conti-
"nue in prosperity, falsly and Treasonably Contriving as well the
"State of the Kingdom as the State and *Office of Prelates* and the
"Religious Orders within this Kingdom utterly to Annul, and
"our Lord the King, his Brothers, the Prelates and other great men
"of the Realm to Kill. And to compel the Religious Orders to
"leave divine Worship and the Observation of Religion, and to
"follow worldly Occupations, and demolish both Cathedrals
"and Religious houses and spoil them of their Goods, and to
"appoint the said Sir *J. O. Regent* of the Realm, and to set up ma-
"ny Governments in the Realm as a people without an Head, to
"the final destruction as well of the Catholic Faith and Clergy
"as of the State and Majesty of the Royal dignity, did falsly and
"Trayterously order and propose that he with many other Rebells
"unknown, to the Number of 20000 men from diverse parts of
"*England* Arrayed in warlike manner should privately Rise,
"and on *Wednesday* next after *Epiphany* in the first year of the
"King at the Parish of St. *Gileses*, &c. in a great field they una-
"nimously came together and *met* to fulfill such their wicked
"Intent, persevering therein to Kill the King and his Brothers
"*viz. Tho.* Duke of *Clarence*, *John of Lancaster*, *and Humphrey*
"*of Duncaster*, and also the Prelates and great men aforesaid, as
"likewise to disinherite the King of his Realm, they came Riding
"into the said Field, Array'd after the manner of an Insurrection
"against their Allegiance, to subdue our Lord the King, unless
"by him with a strong hand they had Gratiously been hindered.

These are the very words of the Indictment, which we the rather have repeated, because the same was not Translated by Mr. *Fox*.

The

The COURANT.

Truman and *Tory*.

Tory. And how fares our Friend *Nat*?

Truem. Why truly the Lords of the Council (to use his own insolent Expression) have put him in a way to prove his Letters about Sir *E. B. G.* murdering himself.

Tory. As how prethee?

Truem. By justly sending him and his two Vouchers to Newgate. Every thing you know naturally tends to its Center, hence no doubt the impudent lie first came, begot by the Stallion Popish Priests and Midwif'd by Dame *Celier*, and thither 'tis now return'd.

Tory. I'll tell you this is a great disappointment. There were *Te Deums* intended to have been Sung by our Catholic friends, and Hundreds of us were got to the Tavern to be drunk for joy, and now to be thus Baskt, verily as Monsieur *Coleman* said—There is *no Trust in Man*?

Will not this fadge; then what shall we do now,
What sham *is next? O* Roger *where art thou?*

Truem. Never trouble thy head with *Roger*, he is playing at *Cross purposes*. For Example.

The Question is—Mr. *L'Estrange* why did not you for eighteen years together come to Divine service and receive the Sacrament according to the Establisht Church of *England*.

The Answer is—the Parson of *Dionis Backchurch*.

The Question is—Mr. *L'Estrange* why did you refuse to License a *Narrative* touching the manner of Sir *Edmundbury Godfreys* being found, and say you did not know but you might offend some great people at *White-hall*.

The Answer is—*'tis not the first time*.

The Question is—Mr. *L'Estrange* if you are no Papist, why did you go to *Mass*, and, own your self to be a Member of that Church whereof the Pope is the Head?

The Answer is *Brass Screws*.

The Question is —— Mr. *L'Estrange* why did you refuse to Licence an Innocent Copy of Verses merely because therein it was said —— That from the Cells of Jesuits and Monks there proceeded a Blood to *Poyson Subjects and to Murder Kings*?

The Answer is — *Original Copy*,

The Question is —— Mr. *L'Estrange* why did you refuse to Licence both an harmless and nsefull *Historical Collection* of Popish Massacres and Cruelties, and say *'twas not fit to make the breach between us and the Church of Rome wider?* and this since the Discovery of the present Plot?

The Answer is — *Fear, Fright and Cowardice*.

The Question is —— Mr. *L'Estrange* with what face could you affirm such a notorious lie, that there were *never above* 50 *Quakers at a sitting in the noysome Little-Ease of Bristol*?

The Answer is —— *Sir John Knight and* 300 *Horsmen*.

The Question is ——

Boy, Prethee leave thy fooling —— I wonder you dare talk at this rate at this time of day; a Catholick friend of mine sent me a Copy of Verses last post out of *Lancashire*, i'll read a stanza or two of them.

We must not Blabb, *but only* hint,
If all things fail the Divel's in't
We've but a little longer
Our Woe will prove that 'tis no wonder
Our Bodies well set, (*if Broak Asunder*)
After do grow the stronger.
For mark ye well albe our Plot
In its first Tract succeeded not,
Yet much we have got by't.
The Heretick by shams and fears
Are set together by the Ears
Whilst Whigg *and* Tory *fight.*
The Tory he Swaggers and Sings
Drinks the Dukes *health before the* Kings,
And dares to be Emphatick,
When he expresseth wish and hope
To Kiss the Gouty Toe of Pope
Ere he'l endure Fanatick.
Then for our Sons Tantivy *Boys*
Tho' many with Oaths that they're make noise,
They'r Birds defile their Nest
Whose Priest-Craft is preferment meerly
Which or to get, or save they clearly
Will pass through any Test.
Our Friends are numberless to think on
The Dammee *Blades and those that drink on*
And Whore *without all shame*
The Crack-farts, Hectors, Atheists, Bulleys,
The Bankrupts, Poets, Sots, *and* Cullies,
And some I dare not name.

The Weekly Pacquet
OF
Advice from Rome:
OR,
The History of POPERY.

The Fourth Volume.

FRIDAY, April 14. 1682.

——*Livor post Fata quiescat*
Cum suus ex merito quemque tuetur Honos.

Some further Remarks *on the Story of Sir* John Oldcastle. *An* Epitaph *offered to his memory: The miserable death of his persecutor* Thomas Arundel *Archbishop of* Canterbury, *who made a* Constitution *against Reading the Scriptures.*

LEt us go on to Examine the Matter of *Treason* charg'd on Sir *John Oldcastle*, &c. And must request the Reader to Remind the Record of the Indictment, recited in English in our last, in which besides the unaccountable omission of the Jurors names and the improbability that the supposed Fact should be Committed, and Commission to the Judges, and their Session, and the Conviction, should all bear date and happen upon one and the same Numerical day, there are these other *Observables* that present themselves.

1. 'Tis therein alleadged that the design of these Imaginary Traytors in St. *Gilses* Thickets was to make Sir *John Oldcastle Regent*, and why not rather King? since the same Indictment

charges him with design to kill the King. And yet if he had a mind to be Regent, why should he design to kill the King, for then presently his Regency must needs expire. The truth is, this very expression renders it suspicious, that this pretended Indictment was *Cobbled* up afterwards by the Clergy or some of their Agents, during the Kings Absence in *France*, at which time the Notion of setting up for a Regent might be probable. But when this supposed Insurrection happened, the King was not gone, but lay at *Eltham*.

2. The number of the Rebels are said to be *Twenty Thousand*, and Array'd in Warlike manner; now 'tis very strange and improbable how so great a Number could get together, and more strange that they should all be routed and dispersed meerly by the Kings coming to them into the Thickets, for we do not read of any Army leavied by the King to oppose them: Nor do we hear of one person kill'd, nor so much as a *Broken Pate* or a *Bloody Nose* in all this terrible Insurrection; had there been such a Forces, their designs so horrid against the Kings Life, he would have hardly ventur'd himself amongst them so ill provided.

3. It would seem by this Indictment, that these Twenty Thousand Rebells were all Horse-men, for it saith *proditorie modo Insurrectionis contra Ligeances suas Equitavêrunt*, they Treasonably after the manner of an Insurrection came *Riding*, &c. Now this increases the Miracle, for 'twas a work of great time and vast Expence to raise an Army of Twenty Thousand Horse; But besides, if they were Horse what did they do in St. *Gileses Thickets*? Sure that was none of the best places to Randevouz in; again, if they came *Riding* thus in Battel Array Twenty Thousand strong, how does the other part of the Indictment *hold water*, where 'tis said *Privatim Insurgentes*, *Privately Rising*; a Clause which shrewdly intimates, that some of the Clergy have been tampering with this Indictment, and that it was not drawn with much Advice of the Kings *Learned Council* at Law, for they would never have thus contradicted themselves or inserted such impertinent words as *Privatim Insurgentes*.

4. Nor is it less pleasant to consider, that there should be Twenty Thousand Horse levyed in open Rebellion to perpetrate the most horrid Treason that could be Imagined, and these should be all discomfited, and such vast Numbers of them taken, that

that our Monkish Historians talk of all the Prisons about *London* being fill'd with them, and yet none of all their names known but Sir *John Oldcastle*, (who at the same time by the general Current of History seems too to have been at the same time in *Wales*) Sir *R. Acton*, Mr. *Brown*, and *Beverly* the preacher, for so the Indictment sayes, *Quam pluribus Rebellibus Ignotis*, &c.

5. A most material exception to this pretended Indictment is, that therein the Kings Brothers are stiled *John of Lancaster and Humphrey of Lancaster*, whereas in truth they then were, and ever since the 13*th* year of their Father *Henry* the 4*th* had been *Dukes of Bedford and Gloucester*, as you may read in *Caxtons* Chronicle; now can any wise man imagine, that the *Kings Council* if they had drawn this Indictment upon so great an Important an occasion, would have been so negligent as to omit those Princes *Titles* and only with an unpardonable Rudeness call them *John* and *Humphrey*?—*Credat Judæus Apella.*

6. If the matter had been *Treason*, why were not the offenders executed in such manner as in cases of Treason the Law requires; but we do not find that they were Hang'd drawn and quarter'd but only *Hang'd*, which is not the Judgment in Treason.

7. As for Sir *John Oldcastle* himself, after he was taken and brought upout of *Wales*, which was about the year 1417. There being then a *Parliament* sitting, the Records thereof do give this following account, *viz.* 'That Sir *John Oldcastle* of 'Cowling in the County of *Kent*, Knight, being Out-lawd in 'the *Kings-bench*, and being Excommunicated before by the Arch-'Bishop for Hæresy, was brought before the Lords, and having 'heard his Convictions, [It seems the Hæresy was charg'd upon 'him there as well as the Outlawry] answered not thereunto for 'his Excuse, upon which it was Adjudged that he should be 'taken as a *Trayter* to the King and the Realm, and carried to 'the Tower of *London*, and from thence drawn through the City 'unto the New Gallows in St. *Gileses* without [theold] *Temple* 'Barr, and there to be Hanged and burned Hanging. In which 'Proceedings we may note,

1. That he was never *try'd by his Peers*, that is by any Jury, for he was but a Commoner, not a Peer of the Realm, and suffered upon the Outlawry and Excomunication, and therefore when we said in *our last p.* 123. That *without any farther Tryal or Judgment he was Hang'd and Burnt*, we desire to be understood,

intended, of any Legal, common or ordinary *Trial* or Judgment according to the Courſe of the Laws. For,

2. If he were duly *Out-law'd* for Treaſon, upon his being taken, there was no need for carrying him before the Lords in Parliament. For by the very *Out-lawry* he would have been Attainted, and without more ado ſhould have had Judgment in the Kings Bench as a Traytor. But it may juſtly be ſuſpected that the Judges of that Court, perceiving what kind of practiſes there had been in this caſe, declined to be ſo far concern'd therein, and therefore Certified the Record into the Parliament, which they did, together with the Biſhops Sentence of Excommunication filed to the Record. A method very ſtrange and unpreſidented.

3. 'Tis obſervable, that after all this, the Lords did paſs ſuch Judgment on him as was not due to a *Traitor*, and though it be true, the Parliament might *by Act* have Attainted him, and thereupon Ordained a *ſpecial Judgment* as they ſhould have thought good; yet ſince they did not ſo proceed, ſince he was before Attainted by the Out-lawry, and thereupon (or elſe without any Colour of Law) ſuffered, I conceive their Lordſhips could not lawfully vary from the common Judgment of Treaſon.

4. It is further to be noted, that in the Records of the ſaid Parliament it is added, that a motion was made, that the Lord *Powis* [one of the Anceſtors no doubt of that Popiſh Lord now in the Tower for High Treaſon] might be *thanked* and *Rewarded*, according to the Proclamation, for his great pains of taking of Sir *John Oldcaſtle* Knight, *Hæretick*; But the Roll there does not mention, *Traitor*; ſo that it ſeems pretended *Hæreſy* was his greateſt, indeed for ought we can perceive *main*, and probably (Except breaking Priſon) his *only* Crime.

Yet we are not ignorant that the Old Monks, and the Modern Jeſuite *Parſons*, bring ſeveral other *moſt falſe* Accuſations againſt him, as that he was an *Anabaptiſt* and would have had *all things in common*, but this Calumny ſeems to have no other grounds, than his complaining of the ſuperfluity of the Clergy in thoſe times and wiſhing that their abundance had been diſtributed to better uſes; nay, they bluſh not to write, 'Tantâ *præditus fuit demen-*'*tiâ ut putaret ſe poſt triduum à morte Reſurrecturus*, He was ſo 'mad'd, that he perſwaded himſelf, that he ſhould Riſe again

'the

'the Third day; as another Saviour of his Sectaries; as *Parsons* 2d. of his 3 Conversions *p.* 250. relates from *Walsingham*, or (as *Stow* hatches up the story) 'The last words that he spake to Sir 'Tho. *Erpingham*, Adjuring him, that if he saw him Rise from 'Death to Life again the Third day, he would procure that his 'Sect might beat peace and quiet. Now let any man read his papers and discourses in *Fox*, savouring of such firm piety, prudence and sobriety of mind, and then judge how unlikely he was to be Guilty of such a phrensical Extravagance. But possibly he might at his Execution, say that though they so severely persecuted those *Truths* which he bore Testimony to, and sought by all means to suppress and *bury* the same, yet they would Rise again, and his Doctrine be Reviv'd. And from some such true words the *Father of Lies* and his Journy-men the Monks, might take occasion to raise that wicked *scandal*.

And now having thus fairly represented Sir *John Oldcastle's* Case to *posterity*, we take leave of his *Manes*, but that we may do it *civily*, tho the prejudice of those times would afford him neither *Tombstone* nor *Grave*, yet certainly we my be allow'd to offer an *Extempore Epitaph* to his Memory.

On Sir *John Oldcastle*, Lord *Cobham* who suffer'd *Decem.* 1417.

Rome's *Old new fraud in* Cobhams *Fate we view*;
The Hereticks *must still be* Traitors *too*;
All *Popish* Sham-plots *are not hatch'd of late*;
Long since *their Int'rest* Culli'd *in, the* State;
For God, *and for the* King *the Prelates Cry'd*
But only meant their own Revenge *and* Pride.
Had the sly Meal Tub *fadg'd, or* Irish Oathes
Been Jury-proof, *old Churches* hated Foe's
Ere now, had been Old-Castled, *Hang'd and Burn'd*;
And Loyalst *Patriots into* Rebells *turn'd*,
But Midwife Time *at last brings* Truth *to Light*
For after Death each man receives his Right.
Then sleep, brave Hero! till last Judgments *day*
Raising to Glory *thy* twice-martyr'd *Clay*
Romes malice, *and thy* Innocence *display*

But

But here we may note, that before the Execution of this noble man, *viz.* in the year 1414. his bitter Perſecutor. *Tho Arundel* Archbiſhop of *Canterbury*, who originally cauſed his trouble, and Condemn'd him for *Hareſy*, and who in a ſynod had forbidden the Scriptures to be tranſlated into, or read in the *Engliſh Tongue*, was taken away by a ſtrange death, His own *Tongue* being ſo ſwell'd that for many days he could ſwallow no ſort of ſuſtenance and ſo was *ſtarv'd* to death. A moſt remarkable Judgment, that he who by his Canons forbad *the Food* to the Soul, and had *pronounc'd* Sentence of Condemnation on many Innocents was now both *famiſh't* and ſtruek *Dumb* together. *Thomas Gaſconous* in his Theological Dictionary thus plainly tells the ſtory. *Tho. Arundel Cant. Archiepiſcopus ſic Linguâ Percuſſus erat, ut nec deglutire nec Loqui per aliquot dies ante mortem ſuam potuerit, et ſic tandem obiit. Atque Multi tunc fieri putabant, quia verbum Alligaſſet, ne ſuo Tempore predicatur. Tho Arrundel* Archb. of *Canterbury*, was ſo ſmitten in his Tongue that he could neither ſwallow, nor ſpeak, and ſo died, which was thought by many to come upon him for that he reſtrain'd the word of God from being preached in his days.

THE

The COURANT.

A CHARM againſt *ROGERISM*.

Triceps eſt Cerberus, ter ego te Deſpuo
Triplex eſt Eumenis, ter te ego Deſpuo
Vomas, dico vomas, ter vome & Improbam
Pectore purgato Rabiem ad Phlegetonta Remitte.

Enter Jeſuit *ſolus.*

NOW ſhall I turn *Heraclitus Ridens*, and ſplit my ſides with laughing, to ſee how *ſweetly* matters go on. 'Tis the hopefulleſt Spring I have known or read of, above 100 years, and all our Projects are blythe and blooming. How kindly do our Councils work and cully in the hood-wink'd *crowd*; the *French* Monarch (our mighty Patron) plays a Game at *Tick-tack* with his Holineſs, and the World *ſtares* and *gapes* as if they were at *Sharps*. What if he clip the Wings of the *duller Orders?* Let him go on and proſper, *Roma interim creſcit Alba Ruinis*; No matter for thoſe ſwarms of *Drones*, our *active Society* (if the Fools prove peeviſh and ſtubborn) may beg their Lands. Nor need we fear the gripes of his Talons, ſince we have twiſted our Intereſts inſeparable with his, for *Campanella* has ſhifted the Scene, and 'tis reſolv'd in ſpite of Providence, *one Monarch* and *one Religion* ſhall govern the *European* World. They are pitifully read in *School craft* that cannot modelize Divinity to each complexion of Affairs; there lies a little *ſpot* on the Northweſt corner of the *Map* that has coſt us many a pangful Thought, Father *La-Cheſe* long ſince undertook the Converſion of thoſe Infidels, and tho he met with ſome rubs, deſpairs not in time to accompliſh it. If one Broad-ſide does not ſink a Veſſel, another may, the Needle's in, and the Thread muſt follow. *O Beata Maria!* into what Confuſions have we put the Hereticks amongſt themſelves? Well! let *Whig* and *Tory* ſcuffle 'till their Hearts ake, whilſt we tour aloft, like the Vulture hovering over the Lion and Wild-boar in their Combatings, as hoping to devour the Carcaſes of them both. O the *Church!* the Church! the

Church

Church by Law eſtabliſh'd! There's Muſick enough in that very ſound to ſuperſede the office of the Organs. But then not one in forty Dreams what thoſe words ſignifie in our Dictionary. Pſhaw! Pſhaw! you Dolt-heads! Verity is *Unity*; there is but *one* Church in the World, and that's the *Catholick*, and Catholick is *Roman*, and there's the Riddle unfolded. But how is this Religion by Law eſtabliſh'd? We'l make *That* out I'le warrant you, you ſhall have enough of *Magna Charta*. Is there any preſcription againſt the Church? Shall any Laws prevail againſt St. *Peter*'s Right? Or indeed what power have Excommunicated Hereticks to make any Laws at all? All ſuch Proviſions are ſtill-born, *Ipſo facto* void, as errant *Felo's de ſe* as we would make Sir *Edmondbury Godfrey*, and holy Mother-Church unjuſtly diſſeiz'd, may lawfully make a *Re-entry*. Let's firſt down with the *Diſſenters*, cruſh them, maul 'um, hang 'um if we can, or ruine them at leaſt, and then their Church of *England* ſhall have *Polypheme*'s courteſie. O *Briſtol! Briſtol!* thou haſt done gallantly! I could not but ſnicker the other day to ſee a parcel of Wooden-ſhoe'd *French* Hereticks that had fled thither for ſhelter, how ſillily they look'd when they ſaw a parcel of *Engliſh Calviniſts* dragg'd out of their Meeting, and hurried to Gaol. But we have a greater work in hand, 'tis a *Proteſtant Plot* muſt do our buſineſs, and a *Proteſtant Plot* we'l have, if it coſt us as much as we *got* by burning of *London*. There are a freſh Caſt of *Beuk-blawers* liſted, ſpick and ſpan new ones, never yet baulkt or blaſted by an *Ignoramus*; they only want a little Documentizing as to *matter*, *perſons*, *times*, and *places*, (for all the reſt they remember right well;) I muſt away and *Diſcipline* them, and if they prove ſuch incorrigible Bunglers as our *Iriſh Raſcals*, let 'um be damn'd blacker than *Luther*.

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, April 21. 1682.

Quæ si cum sociis Stultus cupidusque bibisset,
Sub domina Meritrice *fuisset turpis & excors*
Vixisset Canis *Immundus, vel amica Luto* Sus.

The Grand Question, Whether the Church of Rome be in any kind to be esteem'd a Church of Christ? *entred into, the Reasons why the same is here discuss'd. The definition of* the Church, and how *divided.*

HAving deduc'd our *History* somewhat below the year 1400. and being Arriv'd at those times wherein our Ancestors in *England* first of all were brought to *Capital sufferings* for the purity of Religion, and were (to use the Apostles phrase *Hebr.* 12. 4.) forced to *resist unto Blood*, the wicked Impositions of the no less cruel than Idolatrous Papal Hierarchy. It will be *convenient* if not *necessary* to inquire what opinion we ought to have of the Church of *Rome* in its present state. A task we undertake not meerly for diverting the Reader, tho sure *variety*, in all other things delightfull, will not here be *offensive*, nor the intermixing *Polemicks* with *History* be censured,

ſince we find *precedents* of it in the beſt and moſt approved Authors. But we do it for his *ſatisfaction too*, that he may make the truer Judgment of thoſe many Tragical *Scenes*, all fill'd with *fire* and *fagot*, *Blood* and *horror*, *Papiſh fury* triumphant, and *Pious Innocence* torn and mangled and *Butcher'd* with a thouſand *Barbarities*. For though to each Judicious peruſer the very proſpect of theſe *Cruelties* is enough to ſatisfy him that theſe are the *Talons* of the Vulture, not the ſweet Breathings of the *Holy Dove*, practiſes of the *Synagogue of Satan*, not of the Church of the meek and merciſull *Jeſus*, yet ſome hot and ſuperficial Readers, eſpecially in this debaucht and unhappy Age, may be apt to ſay, "Here's a Clutter indeed with a parcell of *Peeviſh Fellows*, "what if they were *burn't* or *hang'd* out of the way; whoſe fault "was it? why would they not conform, and honeſtly *come to* "*Church*? if the Church of *Rome* be a true Church wherein a "man may go to Heaven, why did they trouble themſelves and "the world, and make a Schiſm, and diſturb the Goverment? "you make a ſtir and call them *Martyrs*, but for ought I know "they were *Follies* Martyrs rather than *Gods*, and I remember "I have ſeen a Book Intituled *Semper Iidem, or a parallel betwixt* "*the antient and modern* Phanaticks, Printed here at *London* "with (I think) *Authority*, I am ſure *publickly* and without any "trouble to the Bookſeller *Richard Lownds* at the *White Lyon* in "St. *Pauls Churchyard*, 1661. which renders *Oldcaſtle*, Biſhop "*Latimer*, *Woodman*, &c. as errant *Whiggs* and *Raskals* as ever "liv'd; a ſort of turbulent Hereticks that interrupted the "Churches Tranquility, and would needs be turning the world "upſide down, though they knew neither why nor wherefore, *&c.*

Suppoſe one ſhould meet a *Spark* of this mettal, (and ſuch frequently now adays at every *Coffee-houſe* you may meet with,) is it not fit my honeſt Country men ſhould be ready provided to Confute his *Folly*, and do right to thoſe *Glorious Worthies*, who did not ſacrifice their Lives to a *ſullen Obſtinacy* or *factious Freake*, but for the *pure truths* of God (worth a million of Lives) and departed from *Rome* becauſe ſhe was ſo far *departed from God*, that if they had further accompanied her (afterdivine Grace had open'd their eyes to ſee her Abominations) they muſt neceſſarily have fallen into Eternal perdition.

To Demonſtrate this (therefore) it will I think be not unworthy your while (and *preſently too*, leſt the *Diſeaſe* come upon

upon us before the *Medicine* be provided, and *black darkneſs* ſurround us, e're every body be ſufficiently Acquainted with it's *Helliſh Nature*) to conſider the three points following, *viz.*

1. *Whether the preſent Church of Rome ought in any ſort to be eſteemed a true Church of Chriſt?*

2. *Whether any perſon Living and Dying in the Communion of that Church, and underſtanding her Doctrine and practiſes, and joyning therein may (ordinarily) be ſaved.*

3. *Whether any perſon* (as ſuppoſe a Proteſtant out of fear, compliance, *&c.*) *may be preſent at Maſs underſtanding the ſame without committing of grievous ſin.*

Theſe *Three* particulars, we ſhall endeavour in this and ſome following *Sheets*, to diſcourſe of with all *plainneſs* and Candor, ſo far from any violation of *Charity*, that we thereby only deſign a moſt *neceſſary Caution* to prevent poor miſled ſouls from precipitating themſelves into endleſs Ruin and Deſtruction.

As to the *firſt Query*, touching the preſent Roman Churches being a *Church of Chriſt*, two things are to be premiſed and explained.

1. What we mean in this debate by, *Church of Chriſt.*

2. What we underſtand by the *Church of Rome.*

1. The word Church taken in its full Latitude ſignifies, *the whole company of all thoſe whom God by his word and ſpirit calls to the knowledge and profeſſion of his truth*, and from its members being *called forth* and ſeparated from the reſt of the world, that live in groſs and avowed *Atheiſm* or *Idolatry*, without the knowledg and acceptation of thoſe ſupernatural verities, the Incarnation and Crucifixian of the Son of God for the ſins of men, upon the terms held forth in the Goſpel, it is termed *the Church*, in Greek Ἐκκλησία, derived from the verb Ἐκκαλέω, *Evoco*, to *call out*, or from.

The Church thus *abſolutely* and ſimply conſidered in this Latitude is but *one*, as the State and Company of the Kingdom of great *Britain* is but *one*, ſince all and every one called to this Grace, of how different eſtate, qualities or condition ſoever, belong one way or other to this Company; but in this Church thus conſidered there are ſundry *differences* and *reſpects*, that is, the perſons called to the Faith of Chriſt are of *diverſe ſorts*; for ſome part of the Church is already reduced from this mortal life, and Crowned with that Glory, whereunto they were called when

here on Earth, and thence ſtiled the *Church Triumphant*, the other part is that which is ſucceſſively abiding in this world, which for that time, is called the *Church Militant*, becauſe it lies as it were in the Camp always *alarm'd*, and fighting againſt Hells Triple League, the *world*, the *Fleſh*, and the *Divel*, under the Banner of our Lord the bleſſed *Jeſus*, and patiently waiting for the victory.

But amongſt theſe *latter*, there are again two ſorts. *Firſt* ſuch as are *effectually called*, and theſe are the *Elect* only, whom God not only calls, but chuſes, by his free Grace, inſpiring them to obey that calling, and to live *Holily* worthy of ſuch their vocation, and who ſhall infallibly be *Saved* in the life to come, and this Company, we call the *Inviſible Church*; becauſe only God knows who are *His*, and tho we ſee the men and by their fruits charitably hope they are Gods *Elect*, yet to ſpeak preciſely no mortal eye can infallibly diſcern them to be ſuch, ſince many times the *Briſtol-ſtone* glitters as bright as the *Diamond*, and *Hypocrites* make as fair outward ſhew as the real Saint. The *ſecond* ſort therefore of the *militant* Church, are Hypocrites and unſound members, who are not effectually called, but diſobey the truth whereof they make profeſſion.

Theſe diſtinctions being thus premiſed, we proceed to acquaint you what we mean by a true Church of Chriſt, and we ſhall do it in the very words of our mother the Church of *England* in the 19*th* Article of her Faith, — **The viſible Church of Chriſt is a Congregation of Faithfull men, in the which the pure word of God is Preached, and the Sacraments be duly Adminiſtred according to Chriſts Ordinance in all thoſe things that of neceſſity are requiſite to the ſame.** So that here we ſee wherever the word of God is ſincerely preach'd and heard, and the Sacraments Adminiſtred according to Chriſts Inſtitution, there is a Church of God, for thoſe are the marks whereby the Church may be known. So that the viſible Church, which is alſo *Catholick* [or *Univerſal*] under the Goſpel (not confined to one Nation as before under the Law) conſiſts of all thoſe throughout the world that *profeſs the true Religion*. And particular Churches, which are members thereof are more or leſs *pure*, according the doctrine of the Goſpel is taught and embraced, Ordinances Adminiſtred, and publick Worſhip perform'd more or leſs pure in them. And not only the pureſt particular Churches

Churches under Heaven are ſubject both to mixture and *Error*, but ſome may and have ſo degenerated as to become *no Churches* of Chriſt, but *Synagoges of Satan*, tho yet there ſhall to the end of the world be a Church on Earth to Worſhip God according to his will againſt whom the Gates of Hell ſhall not prevail.

Now whether the preſent Church of *Rome* be not one of theſe Apoſtatized *Adulterous* Churches againſt whom ſuch a *Divorce* is ſued out, we ſhall proceed to Inquire, as ſoon as we have told you what we mean by the Church of *Rome*. And that is, *The whole Church of Rome as it is a Body conſiſting of one viſible head the Pope, and of all Papiſts whereſoever, Clergy, and Laity, profeſſing themſelves members of that Head, and owning the Faith and Doctrine thereof.*

This Body or Company, I ſay, *is not in any ſort to be accounted a true viſible Church of Chriſt*, which I conceive will appear by diverſe Arguments of which I ſhall give you one at preſent.

That Church which over throweth the main and proper cauſe of our Salvaton is no true Church of Chriſt.

But the Church of *Rome* overthroweth the main and proper cauſe of our Salvation.

Therefore the Church of *Rome* is no true Church of Chriſt.

The Major I preſume no man will deny, and for the Aſſumption 'tis notoriouſly evident, for they have overthrown the principal and fundamental Article of Juſtification, which is the Head and ſumm of all Religion; they err in the *Efficient Cauſe* of our Juſtification, which is the ~~free Grace and favour of God, which~~ they deny building it upon mans merit of Congruity, or works preparatory and diſpoſitory to Juſtification, *&c.* Coupling it with mans free will. They Err in the *material cauſe* Chriſts Obedience, this they deny to be our Obedience or the matter of our Juſtification. They Err in the *Form* of our Juſtification, which it the Imputation of Chriſts Righteouſneſs unto us. They Err in the *Inſtrumental cauſe*, to wit, the Juſtifying Faith, denying is to be a certain particular truſt or Aſſurance in Gods mercy for the Pardon of our Sins. They Err in the very *Meritorious cauſe* Chriſt our Redeemer, ſeveral ways overthrowing all his Offices. They Err alſo in the *final cauſe* of Juſtification, being the

free

free Gift of Eternal Life, while they say the same is merited by the Condignaty. They overthrow the very Fundamentals of Religion, by denying the sufficiency of the *Scriptures* for the Rule of Faith, and the necessity of its being known to Gods people. They deny the right use of the *Sacraments* whilst they attribute unto them Grace *ex opere operato*, and teach that their efficacy depends on the *Intention of the Priest*. They deny the truth of Christs *humane Body* by their absurd whimsey of Transubstantiation, and the vertue of His only and all alone sufficient Sacrifice, by their *propitiatory Masses*, &c. So that 'tis plain they have Corrupted or abandoned the main and *proper Fundamentals* of Salvation, consequently has no Claim to the Title of a Church of Christ.

THE

THE COURANT.

Tory. HAVE you seen the famous *Panegyrick*, the Sacrifice to the *Rising-Sun*?

Truem. No, nor can guess what you mean. But I have heard, that amongst all sorts of Idolaters, they were only a parcel of forlorn, *servile*, debauch'd, effeminate, *Hen-hearted*, *Chicken-soul'd* Persians, that worship'd the *Sun rising*. And since you mention that word, it puts me in mind what I read the other day in a Pamphlet, Entituled, *A warning against the dangerous practises of Papists*, written by one *Thomas Norton* in good Queen *Bess*'s days, *Anno* 1586. 'Let it be well-weigh'd (*saith he*) 'what they mean to the Realm, That under colour of *Succeeding*, so far undermine the Head of our Country, that they 'convey the countenance, favour, and supportation of a great 'corrupt number of such as may frame themselves any hope of 'Gain that way, to persons that by such kindled Ambition may 'be the more hastily embolden'd: This to do, is to shew us a '*Sun rising*, to whose Worship they would fain draw us, from 'our Sun *declining*, as they suppose. No, no, our Queen is 'our true Sun, and whatever *shining Thing* they would set up 'in her time, is no right Sun, but an unlucky Comet. And it 'is not yet Noon, I trust, with our Sun; or if it be, I hope yet 'God will *lengthen* the day to our Sun, for his Honour-sake, as 'he did to *Joshua*, and rather have all good Subjects so to hope, 'if the residue of that day may be *so* spent as *Joshuah* spent it, 'and for which God did prolong it, *viz.* *To rid the World of 'God's Enemies*. Let it be considered what Hopes, Anticipation, and most dreadful Mischiefs, which I fear and abhor to 'name, the encouraging of such *succeeding*, (which is the work 'of *Papists*) may minister where the *only Person* of our most 'dear and precious Soveraign standeth between them, and (their 'desired Effect) the *utter undoing of us all*; and specially where 'the power of Revenge may by possibility fall into *their* hands, 'for *whose sake* it should be attempted. It is no small mischief,

'dan-

'danger, and appalling of our Faith and Courage, when *our Prince* must be defended against those that by possibility may aspire to be *our Princes themselves*, and to wreke it upon good Subjects. —— I dispute no *Titles*, I have no reach beyond our Queen. I can see nothing beyond our Queen but a *Chaos of Misery*, therefore I am loth to look so far; my only care is, and all good Subjects ought to be, for our Queens Majesties *Preservation*. What other Title soever be pretended, be it good or bad, if it shall once threaten danger to the Queen's Majesty, whose Title and Governance we know to be *true*, and have felt to be *good*, I wish it destroy'd and *put out of hope*, lest it hope *too soon*, too much, too high, and join with too many.' Thus the very syllables of that Author.

Tory. Well, and what the Devil does all this signifie? The idle Dream, I'le warrant ye, of some seditious Puritanical *Whig*.

Truem. The Book, *Sir*, was printed *by Authority*, and seems but to express the *general* fears and apprehensions Protestants were then in, from the prospect of a *Popish Successor*. But the truth is, *Mr. L'Estrange* was a little too young to be *Licenser* in those days.

Tory. Why, there's the business; *Tempora mutantur*, Protestants dread a *Popish Successor*? I must tell you, Sir! that whoever is cautious against *such a Blessing*, is *Ipso facto*, to be reputed, stigmatiz'd, and prosecuted as a *Whig*, a damn'd *Phanatick*, a Rascal, a Traitor, and infallibly an *Enemy to the Church of England* as by Law establish'd; and all this, if need be, we will have proved as plain as the way to *Dunstable* in the next *Observator*.

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The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, April 28. 1682.

Papæ tempus adest, magnò cum optaverit emptum,
Intactam hanc Gentem, & cum spolia ista, diemq;
Oderit. ——

Arguments proving the Church of Rome *not to be the true* Church of Christ.

IN our last we Explain'd the Notion of a *Church* in its several Acceptations, as far as was necessary; and offer'd one Reason (then) why the *Roman Church* was not to be esteemed *a true Church*. We now proceed to Consider the same a little further: And our *Second Argument* shall for the greater *Authority* be taken from the Profest, Publick Doctrine of *The Church of England*, (if the Book of *Articles* and *Homiles* be allowed to Contain her Doctrine, which some Mens *Heterodoxies* and bold Preachments of quite contrary Tenets, whilst they yet vapour and boast themselves as the only *true Churchmen*, has rendred a *Quære*.)

Argument 2. The true Visible Church of Christ is a Congregation of Faithful Men, in which the pure *Word of God* is Preached; and the *Sacraments* duly Administred, according to Christ's Ordinance in all those things that of necessity are requisite to the same.

But the *Church of Rome* is not a Congregation of Faithful Men, in which the *pure Word of God* is preached, and the *Sacraments* duly Administred according to Christ's Ordinance in all those things, that of necessity are requisite to the same.

Therefore the *Church of Rome* is not a true visible Church of Christ.

The *Minor* is the Express Words of the Nineteenth Article of the Church of *England*. And least any should say, That we may indeed from hence conclude *Affirmatively*, not *Negatively*, viz. That where these Marks are, There is a Church; but not, that where they are not, there is *no Church*; be pleased to take notice, That the Church of *England* delivers these Words by way of *Definition* of a Church, describing it by the *proper Marks*: Now a *Definition*, all that understand the Art of Reasoning know, is not only *positive* in it self, but Exclusive and *Negative*, in regard of that to which it is Oppos'd.

The *Minor* is also declar'd, and asserted by our Church in her *Homilies*: As for Example, in *That* for *Whit-Sunday* (part 2d.) We have these Passages — First, It [speaking of the Church of *Rome*] *wants these true and proper Marks of a true Church*; [having before mentioned these very Marks] *For neither are they Built upon the Foundation of the Apostles and Prophets, retaining the sound and pure Doctrine of Christ Jesus; neither do they Order the Sacraments, or Ecclesiastical Keys in such sort as he did first Institute and Ordain them. Again, They want the Spirit of God; if it be possible to be there, where the true Church is not, then is it at* Rome. *Again, He that is of God, heareth Gods Word; whereof it followeth, That the* Popes *in not hearing Christs Voice, do plainly argue to the World, that they are not of Christ, nor yet possest of his Spirit.* Thus the *Homily*: whereby I think this Argument is sufficiently supported; and will appear *Cogent* to all such as own themselves *Sons of the Church of England*, and indeed 'tis pity any *such* should now be to be Informed, That the Church of *Rome*, is no *true Church*.

Nor is this Argument less strong *in it self* against the *Papists*: For the Proposition is St. *Paul's*, Gal. 1. 8. That Man or Angel (and by parity of Reason *That Church*) which teacheth otherwise than the Apostles taught is *accursed*: and whether such Church offend herein by *adding* to Christs Doctrine, or by detracting or *taking from* it, 'tis all one, the Crime is the same, 'Tis Παρ' ὁ *another thing, another Gospel.* For as for *taking away*,

as

as the Apostle saith, *Whoever shall keep the whole Law and yet offend in one point he is Guilty of all*, James 2. 10. So most truly too, saith St. *Ambrose* in his Sixth Book upon *Luke*, *Negat Christum qui non omnia quæ Christi sunt, Confitetur. He denyeth Christ who doth not confess and acknowledge all that Christ taught.* And for *adding unto*, the same Father Writing upon those words, *Be not the Servants of Men*, 1 Cor. 7. 23. thus testifieth, *Servi hominum sunt qui Humanis se subjiciunt Superstitionibus; They are the Servants of Men that submit themselves to Humane Traditions:* And if they are the *Servants of Men*, they are *not the Servants of Christ:* So St. *Paul* concludeth, *Gal.* 1. 10. So that the Proposition, as it is Asserted by the Church of *England*; so is it likewise Justified by the Authority of the Holy Scripture and ancient Fathers.

Then as for the *Assumption*, That in the Church of *Rome* neither the *Word of God* is truly Preached, nor the *Sacraments* duly Administred, is notorious; for as to *Doctrine*, they have added their own Figments, as *Transubstantiation*, *Purgatory*, *&c.* and do Preach contrary *Doctrines* to the Scripture; and as touching the *Sacraments*, they have not only Augmented the Number, and made Five new ones of their *own*, which Christ never Instituted, viz. *Confirmation*, *Orders*, *Pennance*, *Matrimony*, *and Extream Unction*; But also they have utterly Corrupted those *Two* which our Lord Ordain'd: For in *Baptism* besides *Water*, they use *Spettle*, *Salt*, *Oyl*, *Chrism*, contrary to the Institution; and they lay such a necessity upon this Institution, That all that dye without it (even Infants) they say are *Damn'd*. [*See* Bellarm. *de Baptism.* L. 1. Ca. 4. *and* Rhem. Annot. *on* John *the* 3*d.*] In the *Lords Supper*, they have turned the Sacrament to a *Sacrifice*, made an *Idol* of Bread, changed the Communion into *private Masses*, taken the Cup from the *Lay-people*; and committed many other Abominations. Therefore I conclude this Argument, The Church of *Rome* not having the *Word* of God purely Preached, nor the *Sacraments* rightly Administred, according to the Institution, is in no sort to be esteemed a Visible Church of Christ.

Argument 3. That pretended Church which overthroweth, and denyeth the only Rule of *Faith*, is no true Church of Christ. But the Church of *Rome* does so. Therefore,

As to the *Proposition*; the only Rule of *Faith* is the Scripture or written Word of God, *John* 5. 32. 2 *Tim.* 3. 16. Now to overthrow this Rule, is to overthrow the Foundation of the

Church of God, which is built upon the Foundation of the Apoſtles and Prophets, *Epheſ.* 2. 20. That is the Scriptures of the New and Old Teſtaments.

As for the *Aſſumption*, That the Church of *Rome* hath overthrown this Rule is Evident: for First, She hath added another Rule of her own; to wit, *Traditions* and humane Inventions, which are contrary to the Scriptures, as Chriſt ſaith, *Matt.* 15. 16. Gods Ark and *Dagon* cannot ſtand together; what Communion hath Chriſt with *Belial*? What agreement hath Divine Purity with bold Forgeries? Secondly, they overthrow as much as in them lies, this only Rule of *Faith*, whilſt they ſubject the Authority and Senſe of it wholly to the Church of *Rome*, or the *Pope*; ſo that Gods Word is not received of the Church of *Rome*, as it is the Word of God, but as the Word of Men; contrary to that of the Epiſtle, 1 *Theſſ.* 2. 13.

Argument 4. That Church which *holdeth not the Head Chriſt*, is no true Spouſe or Church of Chriſt. But the Church of *Rome* holdeth not the Head Chriſt. Therefore.

The *Propoſition* is undeniable, *Eph.* 4. 16. and 5. 23.

The *Aſſumption* may thus be proved, That Church which is *wholly Idolatrous* holdeth not the Head Chriſt. For if *Worſhiping of Angels*, which is but one kind of Idolatry, *ſeparates from the Head*, as it does by the Apoſtles Teſtimony, *Coloſſ.* 1. 18. then much more all kind of Idolatry.—But the Church of *Rome* is drown'd in all kind of Idolatry, as not only Worſhiping of Angels, but likewiſe of Saints, and Pictures, and Images, and of a piece of Bread, *&c.* Beſides, ſhe adhereth to another Head, *viz.* the *Pope*; and not to the one only true Head Chriſt: and what agreement hath the Temple of God, with Idols, 2 *Cor.* 6. 16. And the member of an Harlot cannot be withal a member of Chriſt, *See* 1 *Cor.* 15. 16, 17.

Argument 5. The true Church of Chriſt is the *true Flock* of Chriſt. But the true Church of *Rome* is not the *true Flock* of Chriſt.—*Ergo.*

The *Propoſition* is undeniable, from *Cant.* 6. 6. *Acts* 20. 28. *John* 10. 16.

The *Aſſumption* is proved, *John* 10. 3, 4, and 17 *verſes.* There it is laid down as the *property* and *Characteriſtick* Mark of Chriſts *Flock*, That they *hear his Voice* and *know it*, and *follow it.* But the Church of *Rome* hears not Chriſts Voice, nor acknowledges, or follows it; but the *Voice of Antichriſt*, and the Antichriſtian Synagogue:

gogue: they hear not Christs Voice, as Christs Voice, but *as the Churches Voice*; And this is likewise affirm'd against *Rome*, by the Church of *England* in the before Cited Homily for *Whit-Sunday*.

Argument 6. That Church which practiseth not the *true Baptism* of Christ, is not the true Church of Christ. But the Church of *Rome* does not practise the true Baptism of Christ. *Ergo*—

The *Proposition* I suppose will be granted; Baptism being an Initiating *Ordinance*, without which, none can be Members of the Visible Church. The *Assumption* is thus proved;

True Baptism is a Seal of the *Righteousness of Faith* and of the Covenant of Grace made unto us in Christ: But the Baptism in the Church of *Rome* is not such; for the Church of *Rome* denyeth the Righteousness of *Faith*, and the Justifying by *Faith*: yea, she maketh Baptism the Instrumental Cause of Justification, so as that it confers Grace *Ex opere operato* (by the meer thing done) and they require not Faith in Christ as necessary for the Party to be Baptized, But only a *Disposition* [*Conc. Trent. Sess.* 7. *Can.* 6. and 8.] and principally the whole Force of Baptism, and so of all their Sacraments, depend upon their Priests intention. So that the Church of *Rome* hath no more of Baptism, but only the External Form of words (and those fullyed with abundance of *lewd Ceremonies*,) together with the Element of Water. For *a Sacrament is a visible sign of an Invisible Grace*; which Invisible Grace the Church of *Rome* destroyeth, while she placeth the Grace in the Sacrament it self;— denying and Accursing [*Sess.* 7. *Can.* 6.] only Faith in Gods Promise, to be sufficient to receive Grace: Thus they destroy the Nature and use of Christs Sacraments, and of Baptism in special, while they seperate it from the Doctrine of the Word of God, and from the necessity of Justifying Faith. Thus their Church is quite *Removed from the Foundation*, and built upon another Bottom. Thus Baptism to them of that Church is nothing else, but a *Seal to a Blank*, or which is worse, a Sealing up of their Condemnation, whilst their Sins are not washed, but their Souls drowned in Errour and Idolatry, as the *Ægyptians* in the *Red Sea*, a Type of Baptism: Yea, they make a very Idol of their Sacrament, and of the Priest together, whilst to these they attribute that Grace, which the only Author and Fountain of true Baptism can give, and present their Children in the Faith of that Church which denyeth true Faith in Christ.

THE

THE COURANT.

Jesuit. PRethee whither *so fast* my dear most obliging Friend?

Tory. I have just now seen an *Express* from his Eminency Cardinal *H.* (Patron of our Nation at *Rome*) which assures, That all this *Ruffle* of *the most Christian King*, against *that Court*, is only a *Sham* Contriv'd on purpose to *wheadle* in Neighbours into a good Opinion of the *French*, whom you know our Common People naturally hate, but yet (he says) at this Juncture it will be highly necessary for a certain Gentleman's purpose (whose *Interest* is *Inseparable*) to set *Monsieur* fair in their thoughts, under pretence, That he will prove (forsooth) a Second *Harry the Eight*.

Jesuite.—— I hate a *blabbing* Tongue; 'Tis only *taking wind* makes things *smell strong*: This ought to be kept a *Secret*; not but that we are long since satisfied in the *Intrigue*, and know whose Influence at present Governs the *Sorbon*, we must adapt Principles to occasions, *veer* our *Sails* to catch the *Wind*. 'Tis a thriving piece of *Heresie*, prethee promote the Hint, That *Lewis*'s *Arms* shall Effect what one of his Predecessors *Coyn* threatned—*Perdam Babylonis nomen*, and get our *Observator* and his *Cullyed Pupils* to advance the Notion; nothing will be more advantagious as present Circumstances play; The *White Witch* shall Unravel the Enchantments of the *Black one*; Let us alone to Retrieve the Business at next favourable opportunity.

Tory. But I have further Intelligence; O most *Swinging! Astonishing! Confounding! Incredible! Blessed News!* I promise you.

Jesuit. Is't possible! For Old Acquaintance sake let's have't.

Tory. I beg your *Diversion*, Sir! You that (they say) tell *Lies* so *Dear*, must not expect to hear Truth *Gratis*. But yet to save your longing, I'le give you a *Taste*, Poor old *Odiscalchi*, his *Holiness*, is *Dead*, as a Door-nail; The Cardinals are shut up in the *Conclave*, and now they are *Canvasing*, *Bribing*, *Intriguing*, *Tugging* like mad, for a new *Infallible Noddle*.

Jesuit. That's *News* indeed, but prethee, who's like to carry't?

Tory.

Tory. Ay! that! that! I cannot forbear laughing to think, how 'twill *vex* thee; and I'le tell thee't for no other Reason, but because 'twill make thee *Hang thy self*, They're going to chuse *a Proteſtant Prince* to be their *Pope*!

Jeſuit. Then I le be Hang'd

Tory. Ay! ay! So thou hadſt been *long ago* if th'adſt had thy Deſerts, and ſo thou wilt *at laſt*, whether that be ſo or no! but this is certain, *a Proteſtant Pope* they'l have! The *Flying Squadron* are reſolv'd on't; And *Spain*, *Germany*, and *France*, (for all the Intereſt you boaſt of *there*) ſtrike in with them: What a *bleſſed Reformation* ſhall we have!

Jeſuit. Why then ſay I, farewel *Catholick Cauſe*! ſhaw! ſhaw! He'le *worm* out the Catholick Faith, and *ſapp* the *Church* by degrees; and in a while we ſhall have damn'd *Conventicles* held in the very *Lateran*.

Tory. No! no! There's no fear of that neither; for the *Pope Preſumptive*, though he is known to be a *Proteſtant*, has promis'd a thouſand times, and vowed and ſworn he'le maintain the *Roman Catholick Church as 'tis Eſtabliſht by the Canons*

Jeſuit. Ay! there's the *Knavery* on't! The *Fallacy*, doſt thou not ſmell the *Ragueiry*?

Tory. Not I, I proteſt Father, but to ſay truth, I never had a very *ſubtle Noſe*, and yet I can at any time *ſcent* a *Presbyterian Plot* as far off as *Utopia*.

Jeſuit. Why man? by the Church *as 'tis Eſtabliſht by the Canons*; he means no doubt, the Church as it ought to be Reform'd by the *Canons of Scripture*: For can any Man be ſo *Mad*, ſo *Bewitcht*, as to think a *Proteſtant*, will be true to the *Catholick Intereſt*?

Tory. Why not Sir? As *true* I'le warrant you, as a *Popiſh Succeſſor* will be to a *Proteſtant Intereſt*.

Jeſuit. Well! O my Conſcience the Cardinals are a *Pack of Knaves*, they *betray* the Catholick Cauſe: I am confident moſt of them are *Hereticks* in their Hearts.

Tory. Why ſo? why ſo? good Sir! They have *Subſcrib'd* the *Council of Trent*; They have taken all the Holy *Teſts* and *Canonical Oaths*, and given all the Security of their *Catholicism* that's requir'd by Law of *Holy Mother Church*, and why ſhould we be ſo *uncharitable* as to Cenſure them for Hypocrites?

Jeſuit. Hang 'em! hang 'em! They'r *rotten at Core*, let 'em Swear their Guts out, they that are ſo Zealous for a *Proteſtant Pope*,

Pope, may well be suspected to have *an Hugenot* in their Bellies.

Tory. Why now I'me vext to hear one of your *Order*, Father, (whole *Society* esteem themselves not only the most Learned and Politick, but Men of the best *Intelligence* too) talk so like a *Ninny*. 'Tis the *mode* all over the World, since the last *Comet*, and the Conjunction of *Saturn* and *Jupiter*; Have you not seen the News brought by a *Post pidgeon* to *Scanderoon*? The *Grand-Seignior* is lately Dead too, (All Flesh is Grass, *Turk* and *Pope* must come to't,) and the *Divan* being Assembled, because he left no Heirs of his Body Lawfully begotten, nothing will satisfie them, but they'l Elect a *Christian Prince* to the *Ottoman Empire*.

Jesuit. The Devil they will?

Tory. Nay never question the Truth on't, you shall see it shortly in *Muddiman's* Letter, and Infallible *Nutt's Intelligence*.

Jesuit. Then hey go mad! say I, The World is going out of its Wits, and the *Universe* becoming an *Intire Bedlam*. What false to their own *Religion*, the most Sacred of Ties? betray their own *Interest*? I'le be Flead if there be one true *Mussulman* in the *Divan*, if this you told me last be true.

Tory. Come, come, *Fiat Justitia ruat Cœlum*. Dost think all the World understands their *true Interest*? Mankind are oft led by the *Shadows*, and *Fancies*, and *Humours*, and *Whims*, and a Thousand *Capricio's*: I could tell thee of another as great a *Wonder* as all this comes to.

Jesuit. Nay, nay, lets have the bottom o'th Bag, *honest Tory!*

Tory. What would you eat *Sweet-meats with Shovels*? come, come, *enough's* as good as a *Feast*, either at *Souters* or *Pedlars-Hall*; what I have, will *keep cold*, and I'le reserve it for another Collation: Father Adieu!

Printed for *Langley Curtis*, 1682

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, May 5. 1682.

Omnia amiſit, qui veritatem *amiſit.*

An Objection *Anſwered, touching Baptiſm; The Church of* Rome *hath no* true Miniſtry, *&c.*

IN our laſt we urged, That the Church of *Rome* does not practiſe the *true Baptiſm* of Chriſt; whence an Objection may ariſe thus, *If the Church of* Rome *have not the true Baptiſm of Chriſt, why then are not Papiſts when Converted to the true Faith of Chriſt, Rebaptized? How ſtands their form of Baptiſm good?*

To which I Reply in the words of the great Saint *Auguſtine*, (*Contra Creſconium*, Lib. 1. C. 30.) ſpeaking of the External Form of Baptiſm uſed amongſt *Hereticks*, ſuch *Baptiſm is not to be Repeated, but the Errour thereof Corrected.* And in his Seventh Book againſt the *Donatiſts*, Chap. 40. He hath theſe Words, 'The Divine Scriptures in many places do ſhew, all 'theſe to be ſtrangers from the Church, who are not in the 'Rock, and appertain not to the Members of the Dove, and 'yet they Baptize and are Baptized, and have *Sine ſalute Sacra-* '*mentum ſalutis*: without Salvation the Sacrament of Salvation. And *L.* 5. *chap.* 17. *Hereticks* (ſaith he) have *Lawful Baptiſm*

(that is for the External Form) *but not Lawfully.* And ſo *Bellarmine* himſelf determines the Caſe, *Cum veniunt ad Eccleſiam Baptizati ab Hæreticis, agnoſcendum eſt quod eſt Eccleſia, id eſt, Baptiſma, corrigendus vero Error; When thoſe that are Baptized by Hereticks come to the Church, the Church acknowledges what is her own; that is, the Baptiſm; but the Errour is to be corrected.* The Sacraments operate effectually, *Non quia* dicitur, *ſed quia* Creditur: Not becauſe the Words are *uttered*, but becauſe there is the *Word of Faith purifying the heart as the Apoſtle* ſpeaks, Act 15. And therefore the Church of *Rome* having deny'd the Faith of Righteouſneſs, and the Righteouſneſs of Faith, and the ſaving Doctrine of Baptiſm; She hath conſequently rendred *Baptiſm* to be of none Effect to her unto Salvation; But yet ſtill, when any *Papiſt* is by the Grace of God and the Preaching of the Word, and of ſaving Faith Converted to the true Church of God, the *Seal of Baptiſm* is not again affixed, but the *Evidence* of ſaving Faith and Teſtament of the Goſpel being written in his heart, is now added to the Seal, and ſo it becomes compleatly *authentick*, as not being bound neceſſarily to outward means. Nor do we here exclude Gods free Agency in Baptiſm, who in the Party Baptized in that Heretical Church may (if it pleaſe him) work Grace, finding his *own Water* and his *own Words*; finding, I ſay, his own *Seal*, he can add his Covenant of Grace unto it; yet no Child there Baptized coming to the years of Diſcretion (unleſs he Renounce the wicked Faith, and Reſinquiſh the Idolatrous practices of that *Romiſh Church*) can have benefit by his Baptiſm; but to him it is *Penal* and *Pernicious* as *Auguſtine* ſpeaks.— And now I proceed to another Argument: *That the Church of* Rome *is not a Church of Chriſt.*

Argument 7. That Church which hath not a *Lawful Miniſtry*, is not a true viſible Church of Chriſt.— But the Church of *Rome* hath not a Lawful Miniſtry.— *Ergo.*

I know this, to many will ſeem a *Paradox*, but 'tis a certain Truth, for if the Church of *Rome* hath not a Lawful Ordination, how can it have a Lawful Miniſtry: But it has no Lawful Ordination. 1. In regard of the *Efficient Cauſe*, either Remote, as the *Pope*, as *Head*; whence all their *Miniſterial Power* is deriv'd: or immediate, as the *Ordainer*; on whoſe Intention their *Gratia gratis data* dependeth: So that here is a Nullity in the very

very Foundation of the Papal Priest-hood. It is deriv'd from the *Pope*, as Head of the Clergy and Church: a Title Anti-christian and Usurp'd; and so their Ministry is Anti-christian. And if the *Pope*, being Antichrist, and an Usurper, and Consecrating Bishops by vertue of his Papal Supremacy, as Christ's sole Vicar, and *Peter's* Successor, cannot convey any power of *Order* upon his Bishops and Clergy; what lawful Ministry can we expect in that Apostolical Synagogue? So that **Calvin** (an Author whom for *Honour's* sake I mention, in a lewd Age, when thousands decry him, that either for *Learning* and *Piety* are no ways comparable to Him) was in the Right, in his Book called, *The Method of Reforming the Church.— Nego sub toto Papatu unum esse verè Episcopum; I deny that under the whole Popedom there is one truly a Bishop*; and what then shall we say of their Priests? neither have they any Ministerial Grace, because it depends (according to their Belief) upon their Ordainers *Intention*, and not upon Christs Ordinance, Grace, and Promise. But,

2*ly*. They fail too in the *Formal and Final Cause of Ordination*: They have quite altered and Corrupted the *Form*, and so the End thereof, adding a New *Form*, which overthroweth the Old, and imposeth a New End, *viz*. making the whole Essence and use of their Ministry to consist in Priesthood; that is, in Sacrificing of an *Idol*, and so turning the Office of a Minister of the Gospel, into an Idol-Sacrificing Priest. For in the Form of their Ordination set down in their *Tridentine Catechism*, Part the Second; after Imposition of Hands with the sign of the *Cross* on the Party that is to be Ordain'd; The *Chalice* with Wine, and the *Paten* with the Host, is delivered into his hands with these Words,— *Accipe potestatem offerendi Sacrificium Deo, Missásq; Celebrandi tam pro vivis quam pro defunctis*, &c. *Receive thou Power to Offer Sacrifice to God, and to celebrate Masses as well for the Living as the Dead*, &c. And this *præcipua Sacerdotis functio existimanda est, is to be esteemed the principal Office or Function of a Priest. Ad Extremum verò*, &c. In fine, Imposing hands again, he says, Receive then the Holy Ghost. *Whose sins soever ye Remit*, &c. *Eiq; Cœlestem illam*, &c. And thus the Bishop giveth unto the Priest that Heavenly Power of Retaining and Forgiving of Sins, which the Lord gave to his Disciples. Thus the very words of their *Ordination*. Now we

know that this power of *Remitting and Retaining of Sins* the Church of *Rome* placeth not in the *Diſpenſing and Preaching* of the Word of God, but in their Sacrament of Pennance. Thus they have wholly perverted their Ordination, both for the formal and final End. Nor do they leſs fail in the *Material Cauſe*, ignorant unqualified Perſons being ordinarily made Prieſts, and ſuch as only are able to Mumble over the *Maſs* and Matins.

But it may be Objected, That in Popiſh Ordination there is a Power Confer'd to Preach the Word of God. 'Tis true, they do uſe theſe words of our Bleſſed Saviour which the Church of *England* uſeth, *viz. Receive the Holy Ghoſt, whoſe ſins ye Remit, &c.* Which *we* do indeed underſtand of the diſpenſation of the Word and Sacraments. But the Church of *Rome* otherwiſe, meaning thereby the Prieſts power of Binding and Looſing in their Sacrament of *Pennance*. And it is in vain for them to ſay, That their Prieſts in their Ordination have any Power confer'd upon them *to Preach the Word of God*, when their Practiſe is far otherwiſe: Neither indeed is it lawful for them ſo to Preach the Word of God, as it behoveth faithful Miniſters of the Goſpel, *viz.* purely and ſoundly to the ſaving of Mens Souls. For the pure and ſound ſaving Doctrine of the Word of God is branded for Hereſie in the Council of *Trent*. Nor may their Biſhops or Prieſts deliver the ſenſe of it otherwiſe than according to thoſe Canons and Decrees: In a word, See the *Conc. Trid. Seſſ.* 14. *Can.* 3. *Si quid dixerit*, &c. *If any one ſhall ſay, That thoſe words of our Lord and Saviour,* [*Receive the Holy Ghoſt, whoſe ſins ye Remit they are Remitted, and whoſe ſins you Retain they are Retained*] *are not to be underſtood of the power of Remitting and Retaining ſins in the Sacrament of Pennance, but ſhall wreſt them contrary to the Inſtitution of the Sacrament, to the authority of Preaching the Goſpel, Let him be* Anathema. Well therefore does the pious and judicious *Calvin* conclude,—*Totum Sacerdotium Papiſticum non ſolum impia eſt vera Miniſterii profanatio, ſed Execrabilis in Chriſtum contumelia, & quiſquis eſt ſacerdos Papalis, donec titulum illum abjecerit, Chriſti Servus eſſe nequeat.* The whole Popiſh Prieſthood is not only an impious Profanation of the true Miniſtry, but an execrable Reproach againſt Chriſt: So that whoſoever is a Popiſh Prieſt, until he renounce that Title, he cannot be the Servant of Chriſt.

True *Ordination* is a ſacred Inſtitution of Chriſt, whereby the

the Person Ordain'd is Invested with a Power to Preach the Word of God, and to Administer the Holy Sacraments according to Christ's Ordinance.— But the Ordination used in the Church of *Rome* is not according to Christ's Institution, to wit, whereby the Person Ordained is Invested with a Power to Preach the Word of God, and to Administer the Holy Sacraments according to Christ's Ordinance.— Therefore in the Church of *Rome*, there is no true Ordination; therefore no true Ordination, Therefore no true Church.

The *Assumption* we have already Demonstrated, For first, for Administration of Sacraments, the Priests Power is respectively and specially limited to their Eucharist and Pennance. 2*ly*. That *Eucharist* is a meer Idol, and blasphemous Sacrifice, and no true Sacrament at all.: 3*ly*. The very Words of Christ used in true Ordination of all *Orthodox* Churches, which are understood of Dispensing the Word and Sacraments, the Church of *Rome* perverteth and wresteth to Absolution; and most impudently saith, That to understand it of Dispensing the Word of God, is to wrest the sense contrary to the Institution of this Sacrament of Pennance.

But now a like *Objection* will occur thus,— If in the Church of *Rome* there be not true and lawful Ordination, why then, when any of their Priests are Converted to the true Faith and Church of Christ, are they not Re-ordained?

To this we may Answer, That although their Ordination were altogether *unlawful* and unwarrantable, according to the Institution of the Church of *Rome*, yet coming to us of the true Church, after the paring and shaving off of their Power of Sacrificing, and of Sacramental Binding, and Loosing, and Pennance, and Restoring to the Word of God (prophaned and abused by them to a wrong sense) its Original and true meaning, whilst the Priest so Converted openly Renounces the *Mass*, and witnesseth his Abhorrence and Detestation of all that abominable Sacrifice, and subscribes to the Articles and Doctrine of our Church; they are hereupon Received, and their Ordination now stands good, which before was vitious and Antichristian. See for this more fully *Mr. Francis Mason*'s Book of Ordination, *L*. 5. *Ch*. 12. The same Reason is to be given of the Ministry of the Church of *England*, which in times past was derived and descended from that false and Corrupt Church.

Some

Some will ſay,— The Church of *Rome* is as a Diſeaſed Body, which though never ſo Corrupt is yet ſtill a true Body: for he is really a Man to whom the Definition of a Man agreeth, indued with a reaſonable Soul, though his Body be never ſo much Diſeaſed, as with the *Plague* or *Leproſie*.

I Anſwer, Many deceive themſelves and others with this Compariſon. They ſhould firſt prove the Church of *Rome* to be a Living Church, before they can properly compare the Body of it to the Body of a Living Man; for elſe it is a meer *Petitio Principii*, *a ſhameful begging of the Queſtion*. For I deny the Church of *Rome* to be an Organical Body; to wit, a Living Body, No, no, It is a meer Corrupt and ſtinking *Carcaſs*: and as a dead corrupt Corps is not to be accounted an *Organical Body*, as wanting the Soul to Actuate it; and ſo cannot be called truly a *Man*, or a Mans Body; but *Cadaver* a *Corps*. No more is the Church of *Rome* (no leſs *Dead* than Diſeaſed,) a true Church, for a dead Member can but Equivocally be call'd a Member. Nor will it follow, That becauſe there may be an hidden Church of God within the borders of the Church of *Rome*: Therefore the Church of *Rome* is a true viſible Church. For if any amongſt them be of the Number of Gods Sacred ones, before their Effectual Calling they are Members of that Antichriſtian Church, but being Call'd they are no more of it, but in it; and there being in it, will never prove it a true Church.

It may be alledged, That the Church of *Rome* hath only *added* to the Foundation, not taken away, or ſubtracted from it, and the Nature of an Addition is not directly to deny, but by Conſequence at moſt. *I Anſwer*, We have already proved, That they have deſtroyed the Foundation, and that both by Subtraction and Addition. As their Traditions and Decrees overthrow the Foundation of the Scriptures; for if the Scriptures affirm one thing, and their Traditions another, Theſe are obey'd, and thoſe rejected. What ſay you to *Invocation of Saints*, doth it not directly overthrow the pure Worſhip of God, and Faith in him alone? Doth not the *Maſs* directly overthrow the one and only Sacrifice of our Lord upon the *Croſs*? And ſo of the reſt.

THE

The COURANT.

Tory. WEll! I'le ſay that for *Roger*, he's a brisk mettlesome laborious old Wretch! He writes four or five *Obſervators* a week.

Truman. Do not call it *writing*, man, but *caſting*; or ſay he is ſo often troubled with the *Hickup*, or overflowing of the Gall. The old Gentleman delights much in calling other people *Monkeys*, but ſure 'twould make a Stoic ſmile, to ſee how like an *Ape* he ſits *cracking of Nits* on the Head of the *Tory Plot*.

Tory. Why? What would you have him do, ſcribble all the year round about Braſs-ſcrews and Antipendiums?

Trum. Now you ſpeak of that old buſineſs, I can tell you a ſtory that is altogether as *ſtrange*, and much more *true* than the *tranſmutation of the Screws*. Some Years ago there was a very great parcel of *Engliſh Rogues* and *Biddle's Catechiſms* ſeiz'd by a Friend of mine; the obſcenity of the firſt, and the Blaſphemies of the ſecond againſt the bleſſed Trinity, deſerving a ſuppreſſion. But ſome Caſuiſts reſolve, That though Books be unfit to be *ſold*, yet it may not be unfit to *take money for them*. So it happened, that theſe very Books, by *Art Magic*, were inviſibly convey'd to *Cambray-houſe*, where a certain *old Lady* then had Lodgings, and upon paying down a pretty round Sum to a *Friend in a corner*, the ſelf-ſame Books, of their own accord, came one Night out of a Window into a Cart, and ſo diſperſed themſelves into moſt of the Stationers Shops about Town. There is one *J. S.* ſtill living, who they ſay can atteſt this Miracle.

Tory. But what is all this to honeſt *Roger*?

Trum. Nothing, nothing at all. I only told it, to prove that there is ſuch a thing as *Necromancy* and *Black-Art* in the world. And therefore to return to Mr. *L'Eſtrange*; what think you of his owning (*Obſerv. Numb.* 129.) That *he has been forty times at Maſs beyond the Seas?* I dare challenge him, and all his Admirers, to prove that he was *ſo often* at any Proteſtant Church in twenty years time. And I cannot fathom the *Policy* of this Declaration, unleſs it were to give *old friends* an *Item*, that for all his late *ſacramental Rant*, he does not forget them.

Tory. You muſt note, he did not trudge to thoſe forty Maſſes out of *devotion*, nor *curioſity*, but purely out of duty; for I have

been

been told, that when he was abroad, he was a *little Retainer* to Cardinal *Van Hess*, and officiated in his Chappel in the way of his proper Calling, playing in Consort on the *Base-Viol*. So that probably he was not at Mass under the Character of a Papist, but as *Fidler in ordinary* to his Eminence. — But see how in his last *Observator*, *Numb.* 132. he boxes about the Statute 25 *Ed.* 3. and will needs have the words [*Eldest Son and Heir*] to be understood not only of the *Eldest* Son, but of any *other* Heir.

Trum. Though some of the *Inferiour* Clergy may take him for *Guide*, the Inns of Court scorn to be his *Pupils*, for all he stiles himself (*Observ. Numb.* 84.) *Roger L'Estrange of Grays-Inn Labourer*. The Man is as much *out* in his *Law*, as he uses to be in his *Divinity*. For (tho God forbid any should be so wicked) to imagin the Death of a *collateral presumptive Heir* to the Crown is not *Treason* by this Statute. *Coke* 3 *Instit. fol.* 8, 9. (speaking of the same words) *Before this Statute some did hold, that to compass the Death of any of the King's Children was Treason, but by this Act it is restrained to the Prince, the King's Son being Heir apparent. If the Heir apparent to the Crown be a* collateral Heir *apparent, he is not within this Statute.* Roger Mortimer, *Earl of* March, *was* Anno Dom. 1487. (11 *Rich.* 2.) *proclaimed Heir apparent:* Anno 39 H. 6. Richard *Duke of* York *was likewise proclaimed Heir apparent, and so was* John de la Poole, *Earl of* Lincoln, *by* R. 3. *and* Henry, *Marquess of* Exeter, *by King* H. 8. *But none of these or the like are within the purview of this Statute.* —

But since *Roger* will be dabbling with Statutes, prethee read to him the following Clause of the Act of the 3d of King *James*, c. 4. —— And further be it enacted, That if any person or persons, at any time after the tenth of June, &c. shall either upon the Seas, or beyond the Seas, or in any other place within the Dominions of the King's Majesty, his Heirs or Successors, put in practice to absolve, persuade, or withdraw any of the King's Subjects, or to reconcile them to the Pope or See of Rome; or if any person shall be wilfully absolv'd or withdrawn as aforesaid, or willingly reconciled, or promise obedience to any such pretended Authority; every such person and persons, their procurers and counsellors, aiders and maintainers, shall be to all intents adjudged Traitors, and shall have judgment, suffer, and forfeit as in Cases of High Treason.

From whence 'tis plain, that every *English* Subject that has bin brought up in the Protestant Religion, and afterwards revolts and turns Papist, and so is reconcil'd to the See of *Rome*, is *ipso facto* guilty of High Treason.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, May 12. 1682.

Nunquam satis dicitur, *quod nunquam satis* discitur.

Popery *is a kind of* Atheism, *proved in many particulars.*

OUr Two last have contain'd some Arguments, proving the *Church of Rome* not to be a *true visible Church of Christ*, which will further appear, if we can Demonstrate the same to be Guilty of the horrid sin of *Atheism*; To know whether she be or no, we must distinguish the several kinds of Atheism.

Atheisme is Two-fold, *Open* and *Colour'd*.

Open Atheisme is, when men, both in Word and Deed deny God and his Word. *Colour'd Atheisme* is not so manifest, and hath two Degrees. 1. When men acknowledge a God, a *First Cause* of Causes, or Infinite Being, that made and Governs the World, but yet deny or are Ignorant of the *Father*, *Son* and *Holy Ghost*. Thus the *Ephesians* before they Believed the Gospel are called ἄθεοι, *Eph.* 2. 12. and said to be *without God*, (when yet no doubt in their natural Judgment they acknowledged)

because they deny'd Christ. And in like manner though the *Samaritans* Worshipped the God of *Abraham*, yet our Blessed Saviour saith, *They Worshipped they knew not what*, John 5.46. And the Psalmist saith of all the *Gentiles*, that their Gods are Idols.

The second Degree of this *Colour'd Atheism*, is when men do rightly acknowledge the Unity of the Godhead in the Trinity of Persons; yet do by necessary Consequences, partly of their Doctrine, and partly of the Service of God, they overturn that which they well maintained, And in this Respect, I say, That the very *Religion* of the Church of *Rome* is a kind of *Atheism*. 'Tis true, every Papist is not so shameless as one of their *Popes*, who, shewing some of his Confidents his Vast Treasures, Hellishly said, *Quantas divitias nobis peperit hæc Fabula Christi! What a world of Riches has this Fable of Christ brought us in!* Yet the very Doctrines of their Church, if understood and believed, directly tends to lead all those of her Communion to the like, or as desperate Impiety. For,

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1. Whereas the Church of *Rome* maketh the *Merit* of the works of men to Concur with the Grace of God, it overthrows the *Grace of God*, If it be of works, it is no more Grace, *Rom.* 11.6. whereas in words they own those glorious Attributes the *Justice* and *Mercy* of God to be *Infinite*, do they not by Consequents deny both? For how can that be *Infinite Justice* which may any way be appeased by *humane satisfaction*? And how is God's *Mercy Infinite*, when we by our own satisfactions must add a *supply* to the satisfaction of Christ?

2. *He that hath not the Son, hath not the Father*, John 21.23. and consequently is an *Atheist*. Now the present *Roman* Religion hath not the Son, that is, Jesus Christ, God and Man, the Mediator of Mankind, but hath transformed him into a *feigned* Christ: For, instead of one Jesus Christ in all things like unto us in his Humanity, Sin only excepted, They have framed a Christ, to whom they Ascribe two kinds of Existing, one *Natural*, whereby he is visible, touchable, and Circumscribed in Heaven, The other not only *above*, but also *against* Nature, by which he is substantially according to his *Flesh* in the hands of every Priest in every Host, and in the mouth of every

Com-

Communicant, invisible, untouchable and uncircumscribed, and thus in effect they abolish his *Manhood*.

3. They Degrade our blessed Lord of his *Offices*, and have Committed *High Treason* against the King of Glory, and will you contend that such *Arch Traitours* are still true Subjects? For one Jesus Christ, the only King, Lawgiver and Head of the Church, They joyn unto him the *Pope*, not only as a *Vicar*, but also as a *Companion* or Equal in Government. In that they give unto him power to make *Laws* binding Conscience, To resolve and determine infallibly the sense of Holy Scripture, *&c.* For one Jesus Christ, the *only* real *Priest* of the New Testament, they joyn many *Secondary Priests*, who pretend to offer Christ daily in the *Mass* for the Sins of the Quick and the Dead. For one Jesus Christ the *All-sufficient Mediator* of Intercession, They have added *many* other Companions to Intercede for us. And for the only *Merits* of Christ, in whom alone the Father is well pleased, they have devised a *Treasury of the Church*, containing besides the merits of Christ, the Over-plus of the *merits of Saints* to be dispensed to men at the *Popes* discretion. By all which we see, That Christ, and consequently God himself to be worshipped in Christ, is changed for a *Fantasie* or Idol of mans conceit.

4. There is always, and will be a *Proportion* between the worship of God and our perswasion of him; and men in giveing unto God any worship, have respect to his nature, that both may be suitable, and he be well pleased. Let us therefore now turn our Eyes, and behold with horror and detestation, what manner of Worship the *Roman* Religion affordeth: It is for the greatest part, meer *Will-worship*, without any allowance or command from God; as is in effect acknowledged by their own *Durandus* in his *Rationale*, wherein he pretends to give an Account of the Original, *Reasons* and *Mystery* of those Devises, and as *we* in several parts of *this Work* have particularly proved. It is a fulsome Carnal Service, consisting of Innumerable bodily *Rites* and *Ceremonies* borrowed partly from the *Jews*, and partly from the *Heathen*, it is divided between God and some of his Creatures, in that they are Worshipt both with one kind of Worship, let them paint and dissemble it how they can with nice and unintelligible distinctions. Thus

then; if by their manner of worshipping we may judge how they conceive (as most rationally we may) it will appear they have plainly abandon'd the *true God*, and have set up to themselves a *Phantasie* of their own. For God is no otherwise to be Conceived than he hath Revealed himself in his Creatures and word, and specially in Christ who is εἰκὼν τοῦ Θεοῦ, *the Image of God*, 2 Cor. 4. 4. And χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ The *Character* or *lively figure of his person*, Heb. 1. 3.

I proceed to another Argument. — If the Church of *Rome*, which was once the *Spouse of Christ* have Committed Adultery, and the Bill of Divorce be long since sued out, she is no longer to be called or counted a *Spouse* or Church of Christ. But she hath plaid the Adulteress, and the Divorce is pass'd — *Ergo*.

That the Church of *Rome* hath long since, and still doth commit *Idolatry*, (which is Spiritual *Adultery*, *Jer.* 3. 9. *Ezek.* 23. 37.) is notorious; I shall at present only Instance in three particulars. 1. Because they worship *Saints* and Angels with Religious Worship, which without exception is proper and only due to God; yea, they transform some of them into detestable Idols, making them Mediators of Redemption, especially the Virgin *Mary*, whom they call not only Lady, but Goddess and Queen, whom Christ her Son Obeyeth in Heaven, a Mediatress, our Life, our Hope, the Medicine of the Diseased, *&c.* And pray unto her thus, — 'Prepare thou Glory for us, 'Defend us from our Enemies, and in the hour of Death receive 'us, Loose the Bands of the Guilty, bring Light to the Blind, 'drive away all Devils, shew thy self a Mother, by thy Mater'nal Right Command thy Son to receive our Prayers. See for this the *Roman* Missal and Breviary, and *Bellarm. L.* 2. De Sanctis, *Ca.* 1. 6. 2. Their Idolatry is manifest in that they Worship Images, or (at least to give them their Excuse and Evasion into the Bargain) Worship in, at, and before Images, having no Commandment so to do, but the contrary. They alledge that they use and worship Images only in Remembrance of God, but this it all one, as if an unchaste Wife should receive many *Gallants* into her House in the absence of her Husband, and being caught in Bed with them should answer, That they were friends of her Husband, and that she was so kind to them

them only in remembrance of him. Would any man accept of such an Excuse, much less will the great *Jehovah*, who is a *Jealous* God, and hath sworn that he will not have his Glory given to another. 3. They are Guilty of Idolatry, and that too more absurd than the Heathens themselves; For they Worship a *Breaden God*. For if our Blessed Saviour according to his Humanity, be absent from the Earth, (as undoubtedly he is; For *the Heavens must receive him until the times of the Restitution of all things*, Acts. 3. 21. Then the *Popish* Host is as abominable an Idol as ever was.

But you will say, a known Harlot may afterwards remain a Wife, and be so termed, if she be not actually Divorc'd? But as to that, in the second place, I answer, the Bill of Divorce is long since Sued out; her Sins have separated her, and her God: We have it expresly in the Word of God, 2 *Thes.* 2. You have her Apostacy exactly foretold and described — *Deceivableness of unrighteousness — strong delusion, that they should believe a Lie*, and what follows — *That they all might be damn'd*, v. 12. So in the 13. of the *Revelation*, The *Roman* Apostatiz'd Church is set forth by the name of the *Beast*. And *Ca.* 14. 9. It is said, — *If any man Worship the Beast, and his Image, and receive his Mark in his Forehead, or in his Hand, he shall drink of the Wine of the Wrath of God, which is poured out without mixture into the Cup of his Indignation, and he shall be tormented with Fire and Brimstone in the presence of the Holy Angels, and in the presence of the Lamb. And the Smoak of their torment Ascendeth up for ever and ever, and they have no Rest Day nor Night, who Worship the Beast and his Image, and whosoever receiveth the Mark of his Name.* And therefore *Ca.* 18. 3. It is said, — I heard a Voice from Heaven saying, — *Go out of her my people*, &c. Since God hath Commanded us to come out of Her, we may conclude her utterly *Divorc'd* from God; for we may not wholly forsake any people, till they forsake Christ. And therefore though an *Adultress*, till publickly detected and cast off, may pass for a Wife, yet after she is Convicted, and the *Divorcement* solemnly declared, she ceaseth to be a Wife, though she boast never so much of her Marriage in her youth, and though she can shew her *Wedding Ring*, yet all this will not

prove

prove her in any ſort a Lawful Wife; nor intitle her to any pretence of Claim to the Affections or Eſtates of the Husband.

But the Truth is, though the Church of *Rome* have thus proved *Diſloyal* to her Lord, and committed *Whoredome* on every *high Hill*, and under every *Green Tree*, yet with the Strumpet mentioned by the Royal Preacher, She *wipeth her mouth*, and ſaith, *I have done no wickedneſs*: For it hath of late continually been her cunning, to make the *Adorable Jeſus*, (under pretence of being ſtill his Spouſe) a Cover, and *Cloak* of all her Abominations, (as a *Subtle* and Unreclaimable *Adultreſs*, deals with her too long *ſuffering* and *patient* Husband) That ſo ſhe may ſeem to be an honeſt *Matron*, though indeed ſhe be a notable Strumpet. And this indeed is the higheſt point of the *Myſtery of Iniquity*.

THE

The COURANT.

Truem. WEll! and how proceeds the worthy Mr. *L'Estrange* with his *Translation*, of the French Jesuit?

Tory. What! do you mean *The History of Calvinism*? I have not seen it yet, but am told 'tis Dedicated to the *most Christian King*, and that the honest Author tells him, he doubts not but shortly to present his Majesty with the story too, of its utter extirpation, [The Northern Heresie must down] They say 'tis an excellent piece, and will Claw off the *Whigs* confoundedly!

Truem. Yes! yes! a very suitable Subject for such a Pen! our Churchmen have great cause to thank him, and give him *Guinneys* for Blowing up the Church with *Jesuits Powder*, under pretence of shooting *Phanaticks*. 'Tis mightily, no doubt, for the Advancement of our Religion at home, and must be a most charming invitation and encouragement to *Protestant Princes* and *States* abroad, to Love and Honor *England*, if *such* Books shall be so kindly entertain'd amongst us, and those *Holy Men* whom God raised up to be the *First Reformers* of his Church, publickly exposed and ridicul'd by the prophane Buffonery of every mercinary Rascal. — But no matter for that till we see the Book abroad, — where do'st think I was t'other night.

Tory. I'le be hang'd if 'twere not some damn'd Conventicle, or Treason-whispering Club.

Truem. Had Gadbury *to solve the Question Try'd,*
That Louse-killer *could not have guess'd more wide,*

No! no! Man, I was even at the *Academy of Non sense S's* Coffee-house.

Tory. I am glad of that however, for since people *going to* Church, though driven thither in the Devils name, passes for a laudable *Conversion*, the very entring into *S's* must be esteem'd so many steps of *Loyalty*. — But prethee how didst like the Conversation?

Truem. Why, the Room was large and crowded, and there was Fire and Smoak, and Hobgoblings in black, and swearing and cursing, and gnashing of Teeth

Tory. Why, thou describ'st it like the bottom of Hell?

Truem. No, no, Sir! only an *Antichamber* an't please ye!

The Universal Buzz was against the *Whigs* and *Shaftsbury*, one magnify'd *Craddock* for an Hero, another Painted *Wilmore* blacker than the Devil, a third was telling who should be *Poenliz'd* to, and a fourth who should be *Hang'd first* after that man entred into his Office, a fifth was arguing how expedient it was to make a Bonefire of the City Charter, *&c.* when all on a sudden entred the *Observator*. Bless us! I shall never forget it, what cringing, and complementing, and Sir-reverencing was there! It put me presently in mind of the Play call'd *The Lancashire Witches*, where in one Scene the Haggs being Assembled at *Sabbath*, when the *Foul Fiend* makes his appearance, they all start up and cry,

Now, now our *Great Master*'s come;
Arise, prepare, salute his *Bum*.

And so they go and each reverently kisses the Tail of the *Goat*.

Tory. Leave your fooling, and tell us what said the *Oracle*.

Truem. Nay, you may now have all his Discourse in Print for Twopence, he and the Company only *predicted* a brace or two of Observator-sheets to us.

Tory. Now thou talk'st of *predicting* Sheets, I'le tell thee how thou shalt get to *predict* next *Tuesday*'s *Heraclitus*.

Truem. Though 'tis grown so horrid silly of late, that 'tis hardly worth a Stratagem, and the attempt will not bring half so much honor as attacking the *Smyrna* Fleet, yet let us hear it however.

Tory. Go but on any *Sunday* Night to the *Sun* in *Aldersgate-street*, and send up Half a dozen Bottles of Claret to the *Select Cabal*, and tell them a Gentleman below drinks the Duke's health to 'um, you shall presently be *admitted*, and hear the whole Manuscript read, canvass'd, debated and corrected.

Truem. Well! I do not know any body so fond of a *Goose Egge*. That Paper had formerly some *Wit* with its *malice*, a little *Salt* now and then as well as Roguery, but now 'tis become a meer *Caput Mort*; The very *Dregges of Impertinence*.

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAT, May 19. 1682.

Ite trucesAnimæ, & Letho Tartara veſtro
Polluite, & totas Erebi conſumite pœnas.

Whether Salvation *may be obtain'd in the* Church of Rome? *The uncharitableneſs of* Papiſts *towards* Proteſtants. *The deſperate* Hazards *ran by Roman Catholicks*, &c.

IN our Pacquet N. 18. We ſtated Three Queſtions, which we propoſed to treat of in Order. 1. *Whether the Church of Rome were a Church of Chriſt?* 2. Whether *Salvation* were therein attainable? And 3*ly*. Whether a man may be preſent at *Maſs* without ſin?

The *Firſt* of theſe, in *that*, and Three other *Pacquets* ſince, we have diſpatcht. Now we proceed to the *Second*; a point nice and difficult, and which ought warily to be handled, That neither exceſs of *Zeal* conſume our Charity, nor conceits of Charity violate *Truth*, and encourage Error.

The *Papiſts* look upon it as a Ruled Caſe, *extra Eccleſiam non eſt ſalus*, *out of the Pale of the Church there is no Salvation*, and *He that hath not the Church for his Mother, neither hath God*

for his Father; which Axioms are very true, if by *Church* they would ſuffer us to underſtand the univerſal Church of Chriſt, but they reſtrain that Term to the preſent *Eccleſia malignantium*, the Apoſtatiz'd Congregation of Romaniſts, united to the Pope as their Head, and guided in their Faith according to the Canons of the Conventicle of *Trent*, and averr that all are *Damn'd* eternally that do not joyn with them therein. 'Tis a notable Rant to this purpoſe, of one of their Tribe, in a Book called *The Reconciler of Religions*, Printed Anno 1663. and Dedicated to *Mr. Laurence Dibuſly* of *London*, Merchant, p. 51. *The Sacrilegious, Illicit, and Invalid Ordination*, (ſaith he) *of or by* Story (*which was the firſt pretended Holy Miſſion of Proteſtants, and from whence they hitherto derive their Orders, was not worth a ſtraw, and conſequently their pretended Holy Orders* [he ſpeaks of the Church of *England*] *are not worth a Pins head; therefore they are no true Preachers. What are they then? Forſooth, Intruders, Thieves and Robbers, Hypocrites, Ravenous Wolves and Murderers, Sons of Belial, falſe Prophets and Prieſts of Baal, which is their Hereſie, Rebellion, and ſtubbornneſs againſt the Church. Now if the Proteſtant or Sectarian Preachers* [pray obſerve, he makes no diſtinction between Church-men and Preſbyterians] *be ſuch, what muſt the Proteſtants and Sectaries themſelves be? If the Blind lead the Blind, ſhall they not fall both into the Ditch? Sure enough they ſhall, even into the Ditch of everlaſting burning Brimſtone and Fire.* —— But yet more remarkable is that of *Coſterus* the Jeſuite, in his reply to *Oſiander*, Propoſit. 8. p. ult. — *Fieri nequit ut Lutheranus moriens ſalvetur, Gehennam evadat, ex Æternis Ignibus eripiatur. Si mentior damner ipſe cum Lucifero.* 'Tis impoſſible that any perſon that is a *Lutheran* ſhould be ſaved when he dyes, or can eſcape Hell, and be ſnatcht from Eternal Fire. *If I lie in this aſſertion, let me my ſelf be damn'd with Lucifer.* —— Nay in the Iriſh Maſſacre, and during the Bohemian Perſecutions: The Papiſts ſeveral times told the Proteſtants, that they *kill'd* their *Bodies* in pure *kindneſs* to their *Souls*; for, ſay they, ſince we know all you Hereticks muſt certainly be *damn'd*. And that the *longer* you continue in the Errors in this Life, the *greater* will be your *torments*; therefore we cut you off thus betimes, that your *pain* may be the leſs, *&c.* —— *The mercies of the wicked are cruelties*, and this is the charity which Roman Catholicks ſo much boaſt of.

But

But God forbid Proteſtants ſhould entertain ſuch Sentiments, we dare not pry into the Ark, the Lord, and the Lord only knoweth who are his, we will not therefore preſume to paſs a peremptory doom, or affirm that *no Papiſt can be ſaved*, but this we may maintain with truth and ſafety, that none by that Doctrine, which at this day according to the Canons of the Council of *Trent*, is taught in the Papiſts Aſſemblies can come to Salvation. Though ſtill we doubt not but in ſuch their Aſſemblies there have been from time to time, and ſtill are, not a few, who although out of weakneſs they have Communion with them, yet either they never gave an hearty Aſſent to thoſe more grievous and fundamental Errors which are therein taught, or were ignorant of them, or before their death renounced them, and in the true Faith of Chriſt, though ſullied with many infirmities, they dye and are ſaved. For as of old in *Jeruſalem*, when it was moſt corrupt, there were ſtill many there, who *bowed not their knee to Baal*, but did ſigh and cry out, by reaſon of thoſe *Abominations which were committed in the midſt thereof*. So there is no doubt but under the *Papacy* ſuch at this day may be found, who though they dwell in the *Tents of Kedar*, may yet be Heirs of *Canaan*; but theſe are not properly ſaid to be of the Roman Church, though in it.

Nor is this any thanks to the Church of *Rome*; ſhe prohibits the true Doctrine of Salvation to be Preach'd, and advances Errors that utterly make void the Goſpel, and ſuppoſe ſome Predicant Friar or ſo, ſhould tranſgreſs the Rules of the Council of *Trent*, and ſo Preach the Word of Life to the People, as that Souls come thereby to be ſaved. For Example, ſay he ſhall Preach unto them, that they muſt believe to be ſaved by nothing but the merits and righteouſneſs of Chriſt imputed unto them. That they muſt not look to be ſaved by their inherent righteouſneſs, but by the only mercy of God to them in Chriſt. That every one muſt have a particular Faith and Affiance of his own, for the pardon of his ſins. That they muſt Worſhip God only, and pray unto him, and that in Chriſts name only. That there is no Sacrifice for ſin, but that of Chriſt once offered upon the Croſs. That Chriſts Blood doth ſo purge away ſin, as there remains no ſtain, nor puniſhment after this Life, *&c.* I ſay, if any Friar ſhall dare Preach thus, I deny not, but he may be an inſtrument of ſaving many

Souls. But in the mean time does not he fall under the heavy Curſes of the Tridentine Canons? Is not the *Inquiſition* ready to clapp him up for an Heretick? Do theſe that have imbib'd ſuch his ſound Doctrines dare avouch them, or are not they forc'd to recant and do pennance for the ſame? So that if any by ſome ſpecial providence, ſecret power, and unlimited mercy of God, in the Church of *Rome* ſhall come ſo to believe, as thereby to be ſaved, both he and his Faith are diſavowed, as not being the Faith of the Church of *Rome*, but accounted and accurſed by her as Heretical.

Therefore as we deny not but ſome particular perſons, that outwardly ſeem of the Church of *Rome's* Communion, may enjoy everlaſting Life, ſo we cannot but look upon the generality of them in a very deplorable caſe, and their Souls in unſpeakable danger; for the reaſons following.

1. God ſaith expreſly in his word, *Rev.* 14. That if any man *worſhip the Beaſt, and his Image, and receive his Mark in his Forehead, or in his Hand, he ſhall drink of the Wine of the Wrath of God.* And afterwards, he ſaith, *all ſuch ſhall be tormented in Fire and Brimſtone.* Now whoever is joyned or reconciled to the Pope, and ſubmitteth himſelf to the Laws and Kingdom of Antichriſt, doth Worſhip the Beaſt and his Image. Whoever openly profeſſeth Popery, receiveth the Popes Mark in his *Forehead.* Whoever yieldeth to the practiſe of the Romiſh Religion, receiveth his Mark in his *Hand.* Let them therefore conſider how they will avoid the Judgment threatned.

2. Our Bleſſed Lord and Saviour *Matth.* 15. Teacheth us that *ſuch worſhip God in vain, as teach for Doctrines the Precepts of men*; But the Doctrine of Popery, as it addeth to Antient Catholick Religion, is nothing but a *Maſs* of humane Inventions, Deviſes and Precepts. Their *Decretals* are the Popes conceits, their Forms of Worſhip contained in the *Miſſals* and *Breviaries*, are meerly Humane. From mans deviſe proceeded the Popiſh Worſhip of Angels, Saints, Images, *&c.* Moſt part of their Reſolutions of Caſes of Conſcience, is grounded on the Popes Laws. Finally, the turnings, skippings, heavings, greaſings, ſpittings, and other Ceremonies of Maſs-Prieſts, and their Followers, proceed from man's invention. Popery therefore by Chriſts rule is nothing but *vanity*, wearineſs and vexation of Souls, whilſt they ſeek to ſerve God, not according to his appointments, but their

own

own fond imaginations, and how ſhall a vain Religion bring any man to heaven?

3. We read, *Rev.* 22. *Without are Doggs*, and that *Enchanters, Whore-mongers, Murtherers, Idolaters, and whoſoever loveth and maketh a lie, ſhall be excluded out of the Kingdom of God.* Now, how like two Dogs do the Pope and his Adherents refuſe and bark at Gods word, and bite and tear thoſe to pieces, who ſeek to feed them with the *Bread of Life*. Not a few of the Popes have been *Magicians* and *Necromancers*; as *Benet* the 9. *Gregory* the 6. and 7. *Sylveſter* the 2. *Paul* the 3, *&c.* And one of their Offices in their Church, is that of an *Exorciſt* or *Conjurer*. They permit publick *Stews*, allow Concubines, and to Monks, Friars and Maſs-Prieſts forbid Lawful Marriage. They have murdered and Maſſacred millions of Chriſtians to erect and uphold their Anti-chriſtian Kingdom. They ſet up *Idols* in Churches, and every corner of their ſtreets, and in high-ways, giving Divine Honour to the *Croſs*, and to the Images of the Trinity, and calling the Sacrament *their Lord and God*; and making *Vows*, Prayers and Confeſſions to Saints, and burning Incenſe to Images, and ſaying Maſs in Honour of Saints and Angels. Finally, they do not only *make* and delight in *Lies*, as forging not only horrid ſlanders againſt *M. Luther, Zwinglius, Calvin*, and other ſincere Preachers of Gods word, but alſo againſt all Proteſtants, aſſerting that we teach, That *God is the Author of Sin*, That *Chriſt deſpaired*, That there is *no Hell* but horror of Conſcience, That *good works* are not to be practiſed or commended, *&c.* All which we expreſly deteſt; Therefore theſe wickedneſſes in *Papiſts*, not being ſo much the ſins of particular private men, as the natural conſequences of their Tenets and general avowed Practiſes of their pretended *Church*, muſt needs render the condition of any Soul in that Communion very *dangerous* and hazardous.

4. No man can come to God the Father, but by Jeſus Chriſt, as our Lord teſtifieth of himſelf, *John* 14. Who alſo ſheweth, That *he is the way, the truth and the life*: And by his holy Apoſtle, 1 *Tim.* 2. teacheth us, That there is no Mediator betwixt God and Man, but *the Man Chriſt Jeſus*. But contrary hereunto the Papiſts vainly hope and imagine to come to God, not only by Chriſt, but alſo by the *Virgin Mary*, by *Angels* and *Saints*; They alſo ſeek out new ways, and content not themſelves with ſuch as the infinite wiſdom of our Lord preſcribed unto us, and do fooliſhly believe

that

that the Pope by his *Indulgences*, and every Hedg-Priest by mumbling over his *Masses*, is able to redeem mens Souls.

5. Whoever buildeth his Faith upon *other foundation* than the Doctrine of the Apostles and Prophets, doth build upon the Sand, and not upon such a firm foundation, as will abide in the day of the Lord. But the Papists generally build their Faith upon the Popes *Decretals*, upon unwritten and *uncertain* Traditions, upon false pretended Miracles, lying *Legends*, and silly Fables; do they not then build upon ruinous foundations, and if so, what is like to become of the Superstructure?

6. By their own *Canon Law*, Chapt. si papa. dist. 40. 'tis affirm'd, *That the Pope may be remiss and negligent in his Office, and silent in teaching, and lead innumerable people with him into Hell:* Now if the Papists are to adhere to the Pope as their Head, and to follow him, how can they escape when he leadeth them into Hell? So that if they know not, or will not believe the Scriptures, nor any other Arguments, yet their own *Decrees may* teach them, that following the Pope, innumerable Papists run *blindfold* and *headlong* into Perdition.

7. How is it possible that they should be *saved*, who are Ignorant of the *means* of their Salvation, who hold damnable Heresies repugnant to the Apostles Doctrine, whose Faith is Faction, and their Practises Idolatry, Perjury, Treasons, Massacres, and all kind of Abomination, and this conniv'd at, promoted, excused, justifyed, nay commended and applauded by their Church, as means to propagate the Gospel. But all this is too true of the Papists at this day, and therefore what Scripture-grounds have we of hope, unless they speedily repent and depart from these Abominations.

But if any man shall ask, what then is become of all those, that either *now die*, or in times past are dead in places where Popery is or hath been professed? We answer, secret things belong to God, we dare not pretend to sentence those that are gone, but would *caution* such as survive. Of those that held the foundation and lived good lives, we hope well; nor were several of the most destructive errors ever inforc'd upon the belief of men, before the Conventicle of *Trent*; and there may, and no dobut are many amongst the Papists at this day, who though conforming to them in outward Ceremonies, yet hold not the errors of Popery positively, but keep themselves to the old Apostolick Faith, and of such persons Salvation we have no cause to despair. God grant that the rest also may see their deformities, and upon what a dreadful precipice they stand, and revoke their errors, and hearken to the call of God to *come out of Babylon*, lest they are partakers of her plagues, and joyn themselves with a sincere heart to the true Church of God, and so be saved.

THE

The COURANT.

Tory. YOu ſee, *our Reverend guide*, diſowns the Tranſlation of *The Hiſtory of Calviniſm*. Alas! good pious man! he declar'd it unfit to be turn'd into *Engliſh*.

Truem. Sure no more *unfit* than *Pere Simon*, which is ſold in *Paul's* Church yard as commonly as the *Practice of Piety*. They were *L'Eſtranges* own Pupils that reported he was upon that Job, but poſſibly he may have dropt the Deſign, finding it ſmell too Rank; or thought it unfit to be Engliſht in wholeſale, That ſo he may more advantagiouſly retail the good Fathers notion in *Obſervator's* four times a Week.

Tory. But for all that — *He's ſatisfied, that* John Calvin *Introduced his Government and Diſcipline by a Rebellion*, [Obſerv. N. 139.]

Truem. Tho I have nothing to do with *Calvin* or his Diſcipline, yet I muſt tell *L'Eſtrange* to his Beard, though he wore a Sword three Inches longer than he does, That in this particular He *lies* (to uſe his own Phraſe) *like a Kidnapper*, or any *dying Jeſuit*. For the Biſhop of *Geneva* had quitted that City, and the Form of Government was popular before ever *Calvin* came amongſt them. The judicious *Hooker* (a Teſtimony more valuable than a million of *Obſervators*) in the Preface to his *Eccleſiaſtical Policy*, gives this account of that Affair. *At the coming of* Calvin *thither, the Form of their Civil Regiment was popular, as it continueth at this day: neither King, nor Duke, nor Nobleman hath any Power or Authority over them, but Officers choſen by the people, yearly out of themſelves to order all things with publick conſent: For ſpiritual Government they had no Laws at all agreed upon, but did what the Paſtors of their Souls by perſwaſion could win them unto*: Calvin *being admitted one of their Preachers, and a Divinity Reader amongſt them, conſidered how dangerous it was that the whole Eſtate of that Church ſhould hang on ſo ſlender a thread, as the liking of an Ignorant Multitude is; if it have power to change whatſoever it liſteth: Wherefore taking unto him two of the other Miniſters for more Countenance of the Action (albeit all the reſt were againſt it) they moved, and in the end perſwaded with much ado the people to bind themſelves by Solemn Oath, Firſt, never to admit the Papacy again; and Secondly, to live in Obedience to ſuch Orders concerning the exerciſe of their Religion, and the former Eccleſiaſtical Government, as thoſe their true and faithful.*

ful Ministers of Gods Word, had agreeably to Scripture set down for that end and purpose.

Now prethee, where's the *Treason* or *Rebellion* in all this?

Tory. Come! come, have you observ'd *Roger*'s Advertisement N. 138. What a damnable kindness he has for Dr. *Oats* —*If any man will be so kind and generous, as out of an affection to the Protestant Religion*, &c. *to call* Simson Tongue *to a Legal account*, &c. Roger L'Estrange *out of a zeal to a publick good, will furnish Authentick Papers and Materials*, &c. —What in the name of Nonsense is the meaning of all this?

Truem. Why, first here is *Roger*, honestly declares, that is he not a man that has any *affection to the Protestant Religion*; for if he had, he might (being so well furnisht with Tools and Materials) call *Tongue* to an account himself, without putting others upon it, if it be a business that will (as he pretends) be a Service to the Protestant Religion. But 2*ly*. There seems a *greater mystery*. *Roger* has more than once been tampering with this Mr. *Tongue*, and at *Christmas* last renew'd his Intrigue with him, much about the same time, *Fairwell* and *Pain* began privately to broach their *Sham*; now if *Godfrey*'s *Murder* could have been turn'd off, and people been made believe that Dr. *Tongue* and Dr. *Oats* contriv'd and invented the whole *Scheme* of the Plot, so Artificially that it deceived the King and four Parliaments, and all the Judges, *&c.* Then how innocent would the poor Roman Catholicks appear? and what glorious Martyrs *Whitebread*, *Coleman* and the rest? But this *trinkling* with young *Tongue* taking wind, *Roger* cries *Whore* first, and fills the World with Exclamations, that Mr. *Tongue* forsooth! had a Plot upon —But *Roger*! *Roger*! for all your *Lapwinging*, there is more of this matter known, than you are aware of, and there will come a day of Reckoning.

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet
OF
Advice from Rome:
OR,
The History of POPERY.

The Fourth Volume.

FRIDAY, May 26. 1682.

Quocunque aspicies nihil est nisi Terror & Orcus.

That the present Faith of the Church of Rome *is to be refused upon pain of Damnation. The* Woes *threatned to them that abide in her Communion. Greater the Sin, and more sore the punishment of such as revolt unto her. The Judgment of the* ancient Divines *of the Church of* England *in the Case.*

TO reinforce and corroborate what we offer'd in our last of the extream hazard all that continue in the *Romish* Church at this day, do run in Relation to their *Eternal State*; We shall now advance, and endeavour to Demonstrate the following *Propositions*, viz.

That the Faith of the Church of Rome, *is to be refused upon pain of Damnation.*

And First, For Explanation of the Terms. By *the Faith of the Church of Rome*, is understood the Doctrine of the said Church, delivered to be believed of all men that believe to be saved, as matters revealed by God to that end. And this is to be considered as one individual or singular thing, for though indeed it

be divided into ſeveral Articles of which it conſiſts, yet it is conceived by themſelves as one intire Body, becauſe they are all knit together by the ſame Bond; namely, by being aſſented to and believed upon one and the ſame reaſon, and all to be received on pain of the ſame *Anathema* — Thus *Fiſher* the Jeſuite (under the Mask of *A. D.*) in his Treatiſe of Faith, *Ca.* 4. —'Faith muſt be intire, whole and ſound in all points, and 'it is not ſufficient ſtedfaſtly to believe ſome points, miſ-belie-'ving or not believing other ſome or any one. —— For not to believe any one Point whatſoever, which God by revealing it, doth teſtify to be true, and which by his Church he hath commanded us to believe, muſt needs be *damnable*, as being a notable Injury to Gods Verity, and a great diſobedience to his Will. — And that *Chamelion* the Arch-biſhop of *Spalatto*, when he was return'd to his Vomit in his *Conſilium Reditûs* p. 20. aſſerts the ſame. — All Articles (ſaith he) of Faith determined by the Church are fundamental, none of them may be deny'd without Hereſie. — Thus every Member of the Church of *Rome*, muſt as ſtedfaſtly and abſolutely believe the leaſt point of Reliques, Images, Purgatory, *&c.* delivered by the Council of *Trent*, as the greateſt myſteries of the Godhead, Trinity, Incarnation, *&c.* And if he deny any of the former, he is no leſs an Heretick, than if he deny'd any of the latter: Yea, though he believe all that they propound to be believed, ſave ſome one, he is for want of believing that one (if he know that the Church propounds it to be believed) a Miſcreant or Miſ-believer: The reaſon of which is this, that if the Church may err in one thing, it may err in another, and ſo can be no ſure foundation of Faith.

Now to *refuſe the Faith of the Church of* Rome, is nothing elſe, but not to acknowledge the Doctrin by her delivered to be true, but to abhor it as falſe; not of every particular point, but of all joyntly together: For we freely acknowledge, that the *Papiſts* do hold ſeveral great myſteries of *Divinity* truly and ſoundly, wherein we alſo agree with them, but yet we may not receive their Faith for true, as it is by them delivered, for one Intire body of Divinity revealed by God, to be believed by all men that will be ſaved. So that to refuſe the Faith of the Church of *Rome* is not to believe that it is true, or to believe that it is falſe, and this we ſay is required by every man upon pain of *Damnation*.

Which words, — *Upon pain of Damnation* are not ſo to be underſtood,

derſtood, as if we preſumed to pronounce ſentence of Condemnation againſt all that continue in the Church of *Rome*, we have diſclaim'd ſuch Temerity; but thereby is meant, that the believing that Doctrin as a matter of Faith, is a thing in it ſelf damnable, that is, ſuch as maketh a man liable to damnation. How it ſhall fall out with particular men in the event, we neither know, nor take upon us to inquire, only we ſay, that their miſ-belief is ſuch a ſin, as ſetteth them in a ſtate of Damnation.

To prove this, we muſt conſider,

That there are *Two* ways, by which ſin leadeth a man into the ſtate of damnation: The *one* is, the *deſert* or fitneſs it hath to procure damnation: The *other* is, the *actual meriting* or deſerving of Salvation. Into the former, ſin caſteth a man off it ſelf. Into the latter he falleth as by ſin, ſo by the Ordinance or Decree of God who hath laid the penalty of Damnation upon it. Hence ariſeth this Argument againſt receiving the Faith of the *Romiſh* Church.

That which maketh a man unclean in Gods ſight, hath a fitneſs to procure Damnation: For unclean things are unmeet for the preſence of God, and conſequently meet for Damnation; — But the Faith of the Church of Rome, *maketh a man unclean in the ſight of God:* For it is erroneous in ſo high a nature (as we have proved that it makes a man guilty of *High Treaſon* againſt God, by Inſtalling the *Pope* in the Throne of God, giving him Power and Authority to determine as a Judge what is matter of Faith, and what not, without any Commiſſion or Warrant from God. Nor do they only give him authority to Interpret the Scripures, but alſo allow him to ſet up a *Forge* [of Tradition] where he Hammers what he liſteth, and Vends it to be received upon pain of Damnation, for the word of the ever living God. What is it to fulfill that of the Apoſtle, 2 *Theſ.* 2. 4. *To ſit in the Temple of God, ſhewing himſelf that he is God*, if this be not? And muſt not all they needs be acceſſaries to this High Treaſon, that acknowledge ſuch his Uſurp'd Authority, and yield obedience to it? Or how can it be reaſonably denied, that there is a worthineſs and fitneſs in the Faith of the Church of *Rome* to procure Damnation?

Therefore nothing remains but the *Ordinance* or Decree of God, to appoint Damnation as a puniſhment of this ſin, according to the deſert thereof. But that was paſſed long ſince by the Lord himſelf — *Thou ſhalt put nothing to the word which I command you,*

Deut. 4. 2, & 11, 30. There's the *Precept*, and the *Penalty* is expreſs'd, Rev. 21. 18. *If any man ſhall add to theſe things, God ſhall add to him the Plagues that are written in this Book.* But more plainly, 2 Theſ. 2. 11, & 12. *The Lord ſhall ſend them ſtrong deluſions, that they ſhould believe lies, that all they might be damned which believe not the truth.* Here we ſee the Lord wrappeth them up in Damnation by his Sentence that believe *Lies* (that is) falſe and erroneous Doctrin, nor agreeable to the Truth which they ought to believe. —What then is wanting to them to make the Faith of the Church of *Rome damnable*, and the Profeſſors thereof liable to *Damnation*, when both the thing it ſelf *deſerveth* it, and the Lord hath *decreed*, that they which believe it, ſhould have according to their deſert?

Since therefore it thus plainly appears, that every man is bound upon pain of Salvation, to *refuſe* the Faith of the Church of *Rome*, in what a deſperate caſe are thoſe that continue in it? 'Tis not for nothing that the Almighty God of Love and Compaſſion makes Proclamation by his *Sacred Herauld*, Rev. 18. 4. *Come out of her people, leſt ye periſh with her, and partake of her Plagues.* We have a famous example in that depravation of the true Religion, and ſetting up of Idolatry under *Jeroboam*, 2 Chron. 11. 14. The *Levites* [that dwelt amongſt thoſe Revolted 10 Tribes] *left their Suburbs and their Poſſeſſions that belonged unto them* [a great Act of ſelf-denial] *and came to* Judah *and* Jeruſalem, *to do the Service of the Lord in the Temple there.* And after their example many people out of all the Tribes of *Iſrael* (that abhorred *Jeroboam*'s Idolatry) came thither alſo for the true worſhip of God: They knew to abide amongſt Idolaters would bring them to deſtruction.

But if ſuch *wrath* attend thoſe that continue in that Communion wherein perhaps they were Born and Educated, and to which linkt by ſo many Chains of prepoſſeſſion, and hardned againſt truth with a thouſand prejudices, what Indignation may thoſe expect, who were born in *Goſhen*, within the daily ſound of the Goſpel, and free tenders of the word of Life, in a *Land of Bibles*, baptized into a Reformed Church, engaged for by Proteſtant Sponſors, Educated by Religious Parents, and under the ſweet diſtillations of Divine *Manna*, from the Lipps of *ſound and able Preachers*, If ſuch as theſe ſhall will be trudging back to the *Garlick and Onyons* of *Egypt*, if theſe Apoſtatize after ſo much light, and embrace *Popiſh* darkneſs, What remains — *But a certain*

fearful

fearful looking for of Judgment, and fiery Indignation which ſhall devour the Adverſary. He that deſpiſed Moſes *Law died without Mercy under two or three witneſſes; of how much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under Foot the Son of God* [in his Soveraignty, Laws and Ordinances] *and hath counted the Blood of the Covenant wherewith he was Sanctified an unholy thing* [imperfect without the Virgins Milk and Saints Interceſſions] *and hath done deſpite unto the ſpirit of Grace.* —— As the Apoſtle argues in the ſame Caſe, *Hebr.* 10. 27.

It is reported by *Irenæus* cont. Hæreſ. L. 3. Ca. 3. And by *Euſebius* in his Eccleſiaſtical Hiſtory L. 3. Ca. 25. That Holy and Beloved Apoſtle St. *John*, when he ſpied *Cerinthus* the Heretick in the Bath where he was, made all the haſte he could poſſible to be gone, apprehending it dangerous to be under the ſame Roof with him. Yea the very Heathen (as *Tully de natura deorum* L. 3. witneſſes) being at Sea in a violent ſtorm, were much afraid of being Ship-wrackt, becauſe they had *Diagoras* the Atheiſt abord amongſt them. I would to God ſome Proteſtants were but as careful for their Souls, as (I ſay not the Apoſtle, but) the Heathen were for their Bodies, and uſed the ſame diſcreet caution to provide for their Eternal Salvation, as they had to procure their Temporal ſafety. Neither was the Apoſtle any thing concern'd in the Impiety of *Cerinthus*, or theſe Heathens with that of *Diagoras*, and yet both He and They doubted ſome evil might befall them becauſe they were in the Company of ſuch profane wretches? And can any Proteſtant Imagine, that he may be free from danger, though he joyn in Faith with the *Pope* that great Anti-chriſt, though he harbour thoſe *Locuſts, Prieſts and Jeſuites*, and converſe daily with them, and hearken to their Syren Muſick, and Imbibe their *gilded poyſon*, out of that *Cup of Fornication* wherewith they have intoxicated the Kings of the Earth? No, No, touching of Pitch always defileth. It coſt *Jehoſaphat* dear, though he were otherwiſe a good King for going to War with Idolatrous *Ahab* againſt a common enemy. For what ſaid *Hanani* the Seer, 2 *Chron.* 19. 2. *Wouldſt thou help the wicked, and love them that hate the Lord? Therefore for this thing, the wrath of the Lord is upon thee.*

What then may they look for, who like the *Laodiceans* are lukewarm, neither hot nor cold, altogether indifferent whether they be *Papiſts* or *Proteſtants*, prepared to ſhift their Religion, as the humour of the *Succeſſor* ſhall happen, ſuch as are not aſham'd

to

to declare beforehand, that they *had rather be Papists*, than joyn with any of the *Reformed* Protestant Churches beyond the Seas, that *scoff* at the very name *Protestant*, and make it the best part of their Religion to *swear and damn* and rail against, and persecute all those pious peaceable Protestants that cannot (suppose it be through the error or weakness of their Conscience) come up to the usage of some insignificant Ceremonies acknowledged to be indifferent, though otherwise sound in their Faith. Loyal to their King, readily paying all Taxes, useful to the publick, and peaceable to their Neighbors, whilst at the same time these high soaring *Nominal Sons of the Church of England* (as they love to stile themselves, though there is scarce one in forty of them, but either is ignorant of, or does not believe her Articles) shall speak well of, applaud and caress *Papists*, and argue for their Principles, and extenuate for their Treasons, *&c.* what shall we say of such people? —— *The Lord Rebuke them.*

But least we should seem *Fanatical* in this assertion, that the Faith of *Rome* is to be refused on *pain of Damnation*, we shall here add some Testimonies of the Reverend *Fathers* and Divines of the Church of *England*. 1. The famous *Jewel* in the defence of his Apology, part. 6. Ca. 22. Div. 2. *We have departed* (saith he, speaking of the Church of *Rome*) *from them who have utterly forsaken the Catholick Faith.* 2. *Dr.* Reynolds Concluſ. 5. — *The Church of* Rome *is not distemper'd with a little Ague, such as hindreth not greatly the functions of life, but is sick of a Canker, or rather of a Leprosie, or rather of a Pestilence, insomuch that she is past hope of Recovery.* 3. *Dr.* Whitaker de Eccles. Cont. 2. Quæst. 6. C. 1. handling this Question exactly, *An Ecclesia Romana sit vera Ecclesia Christi visibilis*; *whether the Church of* Rome, *be a true visible Church of Christ*, resolves it in the *Negative* and goes on; *eam nos non modò non solam Catholicam* &c. *we say not only that it is not the only Catholick, but not at all Catholick, Not Only Not Catholick, that is, Universal, but we affirm it is not a true particular Church of Christ. Quare deserendam esse ab omnibus* &c. *And therefore we say, she* [the Church of *Rome*] *ought to be forsaken of all, who would be saved; as the Synagogue of Antichrist and Satan, it is not any Church at all,* nullam in eâ salutem in eâ sperandam esse, **there is no salvation to be hoped for in it.** With which home Testimony of so *great Luminary* of the Church of *England*, we shall conclude.

THE

The COURANT.

Truem. WHat haſt got there ſo buſily poring upon?

Tory. By the Maſs, a moſt Divine Scrol! and as I am credibly aſſured, found in the Friary at the late Fire at St. *James*'s. I'e warrant ye, if I knew the Holy Father that loſt it, and did but Reſtore it, he would ſtreight forgive me all my *Drinking and Whoring.*

Truem. Ah! but how would you come off for your *Lying and Slandering* the *Whiggs* with notorious ſcandals, which is your daily practiſe?

Tory. Pſhaw! all that's ſo far from Criminal, that 'tis *meritorious*; but there's another thing troubles me, the Plague on't is, though the Prieſt compound one's *ſins* with *Heaven*, he cannot get *Releaſes* from *ſtubborn Earth*; if he would but as *eaſily* wipe out my Landladies *Chalk*, and croſs my Chirurgeons *Bills*, as he can mutter out an *abſolvo te*, he were a rare fellow indeed! However I'le away to *Thompſon* or *L'Eſtrange* (they are the two great Internuntii of Intelligence between the Cloyſter'd Monks, and the Lewd world) and have an Advertiſement, and make the moſt on't.

Truem. Prethee let's hear it firſt.

Tory. I'le warrant, you had rather hear one of *Baxter*'s tedious Sermons; but to vex thee, and ſhew thee what a dainty curious Religion we may with good Induſtry one day arrive at, I'le read it from the original Copy (if that be not one of *Heraclitus*'s Bulls) as follows.

A Revelation from God Almighty done unto St Bridget, *Firſt Printed at* Rome *in the* Italian *Language, afterwards in* Dutch, *in* French, *and now in* Engliſh.

Know my loving Friends, that when I was Apprehended of the Barbarous *Jews*, I received a *hundred Buffets* upon my Cheeks, and upon my Lips, thirty blows with Fiſts; when I was taken in the Garden of *Olivet*, I fell ſeven times, going from one ſide to the other, I fell often; and to make me riſe up again, I received of the *Jews two hundred and five* Kicks; I alſo received *ſeventy two* upon my Arms; and *eighty two* Blows upon my Shoulders; I alſo received *twenty two* Blows round about my Loyns, they drew me up by the Hair *eight and thirty* times; I was ſhouted at a *hundred and five* times; I have been drawn up by the Hair of my Head

from

from the Earth *eight and thirty* times; upon the Pillar I received one deadly wound, and on the ſame Pillar received *ſix thouſand ſix hundred fifty ſix* Blows, I was whipt to the Bones too, and *twenty* times they gave me a *hundred* deadly wounds, with preſſing on the Crown of *Thornes*: I had *three* deadly wounds upon the Croſs, they *ſpit* upon my Face *two and twenty* times, the Soldiers that apprehended me were *five hundred and eight* in number, and they that followed me were *three hundred and three*, of them that led me bound there were *three hundred and three*, I ſpilt out of my Body *three millions eight thouſand four hundred and thirty ſix* drops of Blood. — They that pray daily *ſeven Pater Noſter's*, and *ſeven Maria's*, until the number is filled of my *Drops of Blood*, I will give them *five* Graces: The Firſt, he ſhall not come in *Purgatory*. Secondly, the ſame Graces, as if he had ſhed his *Blood* for the Catholick Faith. Thirdly, the Soul of his Friend ſhall have hope not to come to Purgatory. Fourthly, if he die before the number is finiſhed, it ſhall be holden as if it were accompliſhed. Fifthly, they that carry *this* about them in Devotion, ſhall *not die* without being viſited of the moſt Bleſſed Mother *Mary*.

Set thy Intention to give God daily thanks, that God for thy Salvation hath ſpilt ſo many *Drops* of Blood, that thereby thou may gain God's Grace, *Amen*.

Truem. This is goodly Gear in Earneſt! I wiſh you a good Market for't, but in the mean time prethee what's the meaning of your friend *Hodg* with his Sham-Letter from *Scotland*?

Tory. Troth! I think the old fellow's mad, or has an ambition not to be *out-rival'd* by *Thompſon* in Roguery of that kind; what the Devil need he take ſuch pains publickly to be the *Papiſts* Advocate, they can ſhift well enough for themſelves, his Poſt is to pelt the Non-Con folks; really the man is grown too open of late, and our friends of the Crape-gown are forc'd to be aſham'd of him. If he continue to ſcribble ſo many *Obſervators* a week till the Dog-days, there's no remedy, we muſt provide a Lodging for him at *Hogſdon*, or an Apartment oppoſite to his quondam *fellow Servant Oliver*'s Porter.

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, June 2. 1682.

Quid primum discendum est in Schola Christi nisi ut Renunciemus nobis?

Whether any Protestant *may in compliance, or for fear, &c. be present at* Mass *without grievous sin?*

IN discharge of our promise, *N.* 18. we now come to consider this Question, *Whether any Person that has been Educated in the* Protestant *Religion, and rightly instructed in the Doctrine of the Gospel; may if he happen to live amongst* Papists, *or Popery should prevail, be present at their* Mass, *and Communicate with them in the rest of the Ceremonies by them used, without offending of God and hazarding his Soul.*

By our *staring* this Quære, the Reader may perceive we speak not here of those who out of *curiosity* happen to go into a *Popish* Chappel or the like, meerly to see the manner of their *Foppish* Ceremonies, though yet I must say even this is not unattended with danger, for as those that out of *wantonness* imitate *Stammerers*, many times come to stammer themselves against

their wills; ſo if People will thruſt themſelves into *Temptation*, who knows but God may give them up to believe Lies? — But that which we intend in this Diſcourſe, relates to ſuch as *know* already what the Maſs is, but for ſome carnal reaſons, out of fear, or in compliance with the times, *&c.* do reſort thereunto, and this we averr they cannot do, without great and dangerous ſin. For,

1. Though God, by the wiſe Preacher ſaith to every man, *My Son, give me thy heart*, and that without the *inward affection*, all external Poſtures of Devotion are vain, yet it is alſo true, that God requires the *whole Man*, and we muſt ſerve him with our Bodies, as well as with our Spirits; for which he himſelf in his Holy Word Aſſigns the Reaſon, *viz.* Becauſe the *one* as well as the other is *his*, ſince our Bodies are *Redeemed* with the Blood of a Crucified Jeſus of infinite value, ſhall we dare to proſtitute the ſame before an Idol? ſince they ought to be *Temples of the Holy Ghoſt*, will you pollute them with abominable Sacriledge? ſince they are deſigned for a bleſſed Immortality, and to be partakers of *Divine Glory*: How vile a thing is it to *ſully* them with aſſiſting at loathſome Superſtitions. St. *Paul* envying againſt *Uncleanneſs*, uſes this very Argument. — Your Bodies are *Members of Chriſt*; how monſtrouſly wicked then is it to make them *Members of an Harlot*? when the Lord ſpeaks of his faithful Servants, he Characterizeth them by this ſpecial note. They *have not bow'd the Knee to* Baal, *nor have kiſſed his Hand.* He might have ſaid, they are not corrupted with Superſtition, or they do not *own Baal for God*, but to expreſs that the ſame was not enough, the Holy Spirit by name declares, that they have not ſo much as by *outward geſture* exhibited any worſhip to the Idol, and does he not by this Deſcription admoniſh us alſo to abſtain from all ſuch Pollution, if we would be accounted of the number of his people?

But you will ſay, you keep your *hearts* right to God, and whatever others do, you fix your Devotion on him, and know that 'tis abomination to direct your prayers unto, or to expect help from an *Idol*, and therefore you addreſs your prayers only to God, though with your Face directed towards an Image. With this very pretence, the *Corinthians* of old endeavoured to excuſe themſelves, when *Paul* reprehended this Crime in them, 1 *Cor.* 8. They went to the *Feaſts* which were kept in honour of

Idols,

Idols, and with others were partakers of those solemn Banquets. But did they do this superstitiously? No, for *Paul*, as in their person, brings in this excuse, — *We know that an Idol is nothing, whatever men esteem it, and that there is but one God.* But the Apostle does not take this for a sufficient Plea, but tells them, that for all that, a weak Brother that sees them, may conclude that they do it in honour to the Idol, and so by your example may be tempted to Idolatry. When the wicked Sacrifice to the Devil, whoever in such an action mixes himself with them, adjoyns himself to the Devil, you cannot at once be partakers of the Lords Table, and of the Table of Devils, whoever chuses the one, must of necessity renounce the other.

Were such evasions of a good Intention to be allow'd, how rashly and foolishly did *Daniel's* Companions expose themselves? Could not they thus have concluded amongst themselves, others indeed will Worship the Image which the King hath set up, but we though we bow before it, will still Worship the living God. In the mean time to avoid danger, we will go with the Crowd, and pretend to do, as they do, would such a Cavil have excused them before God? sure none will dare to say it. What then, shall we blame them for an inconsiderate Zeal, that they would rather be cast into a fiery Furnace, than by dissembling, derogate from the Honour of God? This we cannot do, because the Holy Ghost expresly commends them for this noble Resolution and Constancy, and Heaven gave Testimony to it by a Miracle; and what is written is for Example and Instruction.

But how witty is man to find out Glosses and Colours to palliate his Crimes; some fancy to evade all this by saying: These things are true of Heathen superstitions, who sinned not only in using ill Ceremonies, but also by Worshipping false Gods, and therefore 'tis no wonder, if the Lord did so abominate their Rites, but this is nothing to the *Papists*, for though the Worship of God be corrupted amongst them, yet they have no other intention but to Worship the true God.

But to this, I answer, whenever the World goes about to Worship God in a perverse and unlawful manner, at the same Instant it Adores an Idol with whatsoever varnish it may colour its impiety. In vain do those that set up Superstitions Condemned by God, alleadge that they mean thereby to Wor-

ſhip God; for ſince that the Lord neither hath inſtituted, nor will accept thereof, ſuch Worſhip is exhibited to the Devil, rather than to him; For which cauſe the Apoſtle *Paul* ſpeaking of thoſe who turn'd the Glory of God into a Corruptible Image, ſays, they ſerved the *Creature*, not the *Creator*. The Brazen Serpent was not made by the *Capricio* of men, but by the Command of God; nor was it only a *Symbol* of a Divine Benefit, but alſo a Type of Chriſt. In after-times this was abuſed to Idolatry, nor did that abuſe want a ſpecious pretext of the name of God: Now ſuppoſe any one had feigned to Worſhip that Serpent to accommodate himſelf to the Superſtition of the Rabble, would any ſay he were guiltleſs? The Golden Calf was made by *Aaron* to repreſent the true God; but being againſt God's Command, and contrary to Truth, the Lord pronounc'd it Idolatry. The like may be ſaid of *Jeroboam's Calves*, for he did not pretend to Introduce any *new God*, only ſet up thoſe Figures to prevent his people's going up to *Jeruſalem* to pay their Devotion, whereby he thought the State of his Kingdom would be endangered, yet ſtill it was groſs *Idolatry*, becauſe he inſtituted a Rite without warrant from the Word of God, and contrary to the Divine Command. Now if any one had offered Sacrifice there, not cordially, but only in Complement to the King, would he have been innocent? or do we read of any of the Servants of God, paying their Devotions there? or rather on the contrary, do not we find that God by his Prophets continually did forbid and condemn the ſame? Was the Temple at *Samaria* Dedicated to *Jove* or *Mars*, to *Baal* or *Aſhdod*? No, no, 'twas Conſecrated to the *God of Iſrael*; but was it ever the more lawful to Worſhip there? Secret Idolatry though varniſh't with the name of God, is prohibited, as well as that which is *open*, as was that of the *Gentiles*.

But the better to underſtand wherein, and how far it may be lawful for a Chriſtian to whom God hath made known the Abominations which abound in the *Popiſh* Church to Communicate with them, we muſt note, that of thoſe things wherein they place the Worſhip of God, ſome are inventions directly *contrary to God's Word*, ſome other are *depraved* and corrupted by latter uſe, though originally not evil.

2. Some

2. Some of their Ceremonies are in no ſort to be excuſed, ſince they contain apparent Idolatry, others are *vain* and *fooliſh*, which yet do not defile a man, unleſs he have entertained a Superſtitious Opinion in obſerving them.

3. Some things are there wickedly Impoſed and Commanded, which yet a man may obſerve without offence; others which neither can, nor *ought* in any manner to be obſerved. I ſhall not enlarge on each of theſe, 'tis enough in general to have hinted them, and to ſhew that I intend not to forbid a Chriſtian Man wholly and without exception from Communicating with the *Papiſts* in any Rite, Ceremony or Obſervation whatſoever: I only ſhew the danger of being partakers with them in what is plainly evil.

As for Example, *Maſs* is every day ſaid, thoſe that would appear Religious go thither, can this be excuſed? A Perſon but meanly inſtructed in the Goſpel, cannot but know that that action is abominable Sacriledge. For how can any man bow down before an Idol (their Breaden God is no more) with a deſign that all preſent ſhall think that he does it unfeignedly, and not ſin grievouſly in ſo doing. If this be not Criminal, what means that of the Holy Ghoſt, whereby we are forbidden to have any Communion with the unfruitful works of darkneſs, but rather to reprove them. I ſee a wicked work adoing, and odious to God, I thruſt my ſelf in, and make as if I approv'd it, with what Face, with what Fore-head can I afterwards deny, that in ſo doing I have ſinned? For what is this, but to boaſt with thoſe ungodly ones of whom *David* ſpeaks, *Let us do whatever we liſt, God ſeeth not?*

But you will ſay, though you freely confeſs, that in the *Maſs* there be many corruptions, yet in your Opinion it is a *Remembrance* of the Lords Supper, and in that reſpect you come there to be put in mind of our Lords Death. But tell us, I pray, what *Similitude* hath the Sacrament inſtituted by our Lord, with this *Mock-Shew*. For Firſt, The *Papiſts* Imagine their Maſs to be a *Sacrifice*, which reconciles to God not only the *Living*, but alſo the *Dead*, and is this think you nothing? Secondly, The *Canon*, a principal part of the *Maſs*, is ſtufft full of Execrable Blaſphemies. Thirdly, Herein

are

are *Prayers* offered up for the *Dead* tormented in *Purgatory*, which we know to be altogether Superſtitious. Fourthly, Were there nothing elſe amiſs but that Diabolical Fiction, whereby they think that Chriſt is there *offered up to God*; That by that Act, the Sins both of the Living and the Dead may be Expiated; is not this to deny the Death of Chriſt? which is made of no value, unleſs it be acknowledged to be the *one only* and *perpetual Sacrifice*. And is not the Lords Supper hereby Prophaned? Theſe Pollutions can no more be ſeparated from the *Maſs*, than heat from Fire: And whoever comes to participate thereof, can he be pure and clean, doing ſuch a filthy work; Is this the Honour we give to *God* our Father? This the *gratitude* we pay to Chriſt our Redeemer? That when we ſee them both thus reproach'd and diſhonoured, we not only do oppoſe, but joyn our ſelves Companions in the Wickedneſs, and invite others by our *Example* to do the like.

The COURANT.

Truem. [Eading] THe *Jesuites are hated by all the World, and yet they always Reign. They are like the Astrologers in Tacitus,* Divinatuli genus hominum potentibus infidum, quod in Urbe & vetabitur semper & retinebitur, *A sort of people treacherous to Princes, (deceiving them with fair promises and vain hopes) who were always regarded with horror in the City, and yet were always harbour'd there; they have been driven out of several states, but they ever found means to Re-establish themselves. They are the greatest enemies, and the greatest friends to Monarchies, enemies to those where they cannot govern all things at their pleasure, and friends to those that intirely submit to their Conduct. The more Absolute the Monarchy is, the more they love it; for they themselves are also most Absolute, and govern their Society altogether Despotically; therefore they hate perfectly Aristocratical and Democratical Governments, because there they cannot make so grand a fortune, for to do it 'tis necessary they should be Confessors to all the Magistrates, and all that have any share in the Government, who yet still would not be so easily wrought upon, for 'tis not to be hoped, that they should all at once be brought to a Death bed, but there will still some survive that will not accord the Fathers those advantages they aim at; nor will the Popes Excommunications so soon make Impressions of fear.*

Tory. What the Devil art thou Mumbling there?

Truem. 'Tis a late *French* Book that calls it self *sure and honest means for the Conversion of all Heretics*: I was *Translating* a Paragraph of it, part. 2. p. 56. merely for *Exercise*, 'tis good to be a little acquainted with the *French* Tongue, for who knows how soon a man may have occasion for't, and besides methought 'twas a pretty notable Description of the *Jesuits*.

Tory. Prethee let the *French* and the *Jesuites* alone, they are honest Fellows, and mean *England* no harm; all our danger is from the *Whiggs* and the *Fanaticks*, this *Preaching* and *Praying* will undo us. I was glad to see the *Blessed Work* began here i'th Town t'other day, *Bristol* is a brave Example to follow; what though the *Trade* be lost, what's Trade to be valued, when *Whiggery* is in the Case? I hope to see all the Dogs *Muzzled*, and that e're long we shall have no *History* but *Thompson*, nor any

Divinity

Divinity or *Politicks* but the *Observator*. And then people will be quiet and not disturb the Government.

Truem. The *Government* we live under, ought certainly to be regarded with all *respect* and veneration, and he that goes about to *disturb* and *vilifie* it, deserves exemplary punishment. But there are a parcel of *Vermine* that horribly prophane the word, for though they are not fit for the Office of a *Scavenger*, they call themselves *The Government*. There was *Tory Tom*, a Worshipful Journey-man Barber, who with half a dozen *Ruffians* like himself, the other Night *way-laid* and fell upon an honest Gentleman in *Cheapside*, that neither saw any of them before, or gave them the least provocation, and had 'tis probable murdered him, if by accident one or two had not come in to his Assistance. Being taken up for this Exploit, O, cries *Tory Tom*, — *The Government is on our side*, will you send me to *Prison for my Loyalty*? as if the *Government* would favour Breach of the Peace and *Assassinations*, or *Loyalty* consisted in violation of Laws. Ask *Thompson* why he Prints horrid *Popish Lies* three times a week, he'll tell you *'tis to serve the Government*: Why did he endeavour to *Sham Godfrey*'s Murder? No doubt out of pure *Loyalty*. Why did *Roger* forge that damnable double Printed Story from *Scotland* on purpose to raise false Scandals? and get an opportunity to vindicate the *Papists*. Why still, if you will believe him, all is for the interest of the Government, when in truth such Villains pretences are the greatest *Affronts* in the World to the *Government*, and will no doubt in due time be deservedly punisht as such —— *Quod differtur non aufertur.*

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The Weekly Pacquet OF Advice from Rome: OR, The Hiſtory of POPERY.

The Fourth Volume.

FRIDAT, June 9. 1682.

An non nimiæ Impudentiæ *eſt Excuſare* opus, *quo* Deus contumeliâ *afficitur*, *&* proximi *impelluntur ad* exitium.

A further detection of the ſin of going to Maſs, *and complying with Papiſts in their wicked and* Foppiſh Ceremonies: *The Caſe of* Naaman *the* Syrian *explained.*

TO deterr any *Sober Chriſtian* from daring to be preſent at the *Popiſh Maſs*; he needs only conſider the horrible *Idolatry* that is there committed, where a bit of Bread is *adored* for God, and no longer eſteemed Bread, but God himſelf. 'Tis moſt true, were the *Lords Supper* there rightly Adminiſtred, there would then be there a *true Exhibition* of the Lords Body and Blood, but it would not therefore follow, either that the *ſubſtance* of the Bread is chang'd into the Body, or that the Body lies *included* under the Bread: For the end of Inſtituting that Sacred Supper, is to elevate our Minds to Heaven, not to detain them in the viſible Elements; but indeed by what right does that promiſe. —*This is my Body which ſhall be delivered for you*, — at all be-

ſong to the Maſs? Before our Lord promiſes any thing there of that kind, he commands the Sacrament *to be diſtributed* amongſt the Faithful. Is this done in the Maſs? No, but on the clean contrary, the Prieſt diſpatches it all alone as a *private* affair, and on ſuch a manner, as if he purpoſely meant to *Excommunicate* himſelf from the whole Congregation. Chriſt adds another Command, that we ſhould *do This in remembrance* of him, ſhewing forth the ineſtimable benefit of his Death with *Thanksgiving*. But how can this be done in the Maſs, where *not one word* is underſtood? but all things are *whiſper'd* by the Prieſt with an obſcure murmur and unknown. Furthermore, the Lord directs his word to his Diſciples, when reaching forth the viſible ſign, Bread, he promiſes them the Communion of his Body, but in the Maſs there is no ſuch thing, but the Prieſt after the manner of Conjurers or *Jugglers*, blows upon the Bread [*ſufflation* they call it] that with a ſecret Exorciſm he may *Inchant* it. And what is there in all this of God's Inſtitution? can day and night be more different than our *Lord's Supper*, and this *Romiſh* Pageantry? What then ſhall we account the *Adoration* paid there to the Bread? Muſt we not confeſs it *execrable Idolatry*, more groſs than ever was practiſed amongſt the Heathen? and if ſo, tell us with what fore-head, with what *Conſcience* can any Chriſtian man dare reſort thereunto, that he may ſeem to *Conform*, and do as others do? Here's an *Idol* erected to that very purpoſe, that it may be Worſhipped and Invoked in God's ſtead, I come, and down on my knees, and publickly profeſs to adore it, what Fig-leaves, what excuſes, what evaſions can palliate ſo ſhameleſs a wickedneſs?

But let us in ſome *other* particulars conſider what theſe *complying men* muſt do, if for ſiniſter ends, and *temporal reſpects*, they will, againſt the convictions of their Conſciences, joyn in outward Communion with the Papiſts. — They muſt not only on *Sundays* come to the *Holy water Bottle* and *Maſs*, but alſo on *Holy-days*, a great part of which are inſtituted by Superſtition; then there is a *Maſs* ſung in *honor* of ſuch or ſuch an *He* or *She Saint*: Now to omit that many of *their Saints* were little better than *Devils*, and that ſeveral of them as St. *Chriſtopher*, *&c.* were mere *Phantaſms*, Romantick Hero's, that never had Being but in the Lying Legend, *&c.* paſſing by all this, I ſay, and ſuppoſing they were all *Saints* in good earneſt, yet ſtill here is a Maſs ſung in honor to a perſon

perſon *dead*: Now what can be more vile than that the Supper of our Lord ſhould be tranſported to ſuch an abuſe? Beſides what *Prayers* are there uſed, are they not for the moſt part impious an. fill'd with Blaſphemies? and yet will you voluntarily intereſt your ſelf in theſe Profanations, and countenance them with your preſence and complying approbation, and yet hope to eſcape *guiltleſs* in the terrible judgment of a *jealous God*, who is of purer Eyes than to behold *vanity*, or connive at ſin? There is not e of us (I ſpeak of thoſe to whom God hath vouchſafed the Light of his *Goſpel*) but is well ſatisfied, that the *Obſequies* of the dead, as they are practiſed amongſt the Papiſts, with the Maſſes attending them and other appurtenances, are meer *abominations*, as well, becauſe they are falſly feigned againſt the maniſeſt word of God, as more eſpecially becauſe they extenuate and depreciate the effect and *vertue of the Death and Paſſion* of our Bleſſed Saviour. But now if it happen any of your Relations, Friends or Neighbours dye, you that call your ſelf a Chriſtian come with others to attend the *Funeral*, you are preſent at the *Maſſes*, and pretend with the reſt to pray for the *Soul of the deceaſed*; dare you offer to juſtify all this? if it be your *Father* or *Mother* that is departed, you will preſently be ſmelt out for an Heretick, if you do not only approve of this Sacriledge, but *purchaſe* it with your money, and give ſo many *ſhillings* to ſome Prieſts to ſay ſo many Maſſes to redeem their Souls out of Purgatory. I will not mention the damnable Superſtitions you muſt run through at *Eaſter*, when you muſt proſtrate your ſelf before the *Vicar of Antichriſt*, ſome wicked *Popiſh* Prieſt, who by the authority of the *Pope*, gives you Abſolution, and injoyns you pennance, which perhaps may it ſelf be as great a *ſin* as any you have committed; as to murmur over ſo many *Ave Maria's*, to ſay ſo many Prayers before a *Crucifix*, to buy ſo many *Maſſes*, *&c.* and to what end all this, why, forſooth, that thereby as ſo many Compenſations you may *ſatisfie God* for your ſins; if this can be approved and juſtified, I know not what ought to be Condemned.

But furthermore when a man has thus ſpun out his days in Hypocriſie, and liv'd in this filth, the laſt *Scene* is ſtill the worſt in the Tragedy, and that is when he comes *to dye*; then come the Prieſts and the Monks, the Devils *Fans* to Winnow him like Wheat, and though he knows they are the very *Locuſts* that proceed out of the *bottomleſs pit*, yet out of complaiſance he muſt

ſeem to hearken unto them, to be ſatisfied with their gibberiſh prayers, to be content with their lew'd *Abſolution* and ridiculous *extream unction*, and under what throws and pangs and *tortures* of Conſcience muſt ſuch a poor ſoul lye, when he perceives he muſt immediately appear before the Tribunal of that Judge, whoſe Truth he dares not to acknowledge, eſpecially when this Sentence ſhall Eccho in his Ears, that Chriſt ſhall diſown all thoſe as unworthy of his Kingdom, who have here been aſhamed to confeſs him before men.

But how fond are we to indulge our ſins, and what ſorry *Shields* will men make uſe of rather than not have ſome colour of patronage for their crimes? Theſe *Nicodemites*, theſe colloguing Hypocrites, who think they can make a *match* between Light and Darkneſs, and at once paſs Homage both to Chriſt and *Belial*, that they may ſeem *cum ratione Inſanire* to offend God with warrant from his own word, plead Scripture (the Divel did ſo of old) for their practice, and alleadge the example of *Naaman* the *Syrian* 2. *Kings* 5. who being Miraculouſly Cured of his Leproſy, came to acknowledg the true God of *Iſrael*, and reſolv'd not to Worſhip any other Deity, for ſo ſaith he to the Prophet *Eliſha* v. 17. *Thy Servant will henceforth Offer neither Burnt Offering nor Sacrifice unto other Gods, but unto the the Lord.* But then in the next verſe he comes with this Reſerve—*In this thing the Lord Pardon thy Servant, that when my Maſter goeth into the houſe of* Rimmon *to Worſhip there, and he leaneth on my hand, and I bow my ſelf in the houſe of* Rimmon, *the Lord pardon thy Servant in this thing.—And the Prophet ſaid unto him—depart in Peace.*—Which ſay theſe men, implies an *approbation* or leave for him ſo to do; if therefore it were permitted for him rather than loſe the favour of the King his Maſter, to wait on him into an Idols Temple, and bow down and pay the external ſigns of Worſhip there, ſtill keeping his heart upright to the Lord; why may not we for like reaſons aſſiſt at *Maſs*, ſince in our hearts we contemn and abhor it.

This is the full force of the Objection. To which I anſwer,

1. My friend, thou that makeſt uſe of this Plea, I cannot but admire ſince in the word of God thou haſt a *general road*, the Kings High way plainly ſet forth by commands, and *hedg'd in* with Prohibitions not to depart from it, and trackt by all the Troops of Pilgrims to the new *Jeruſalem*, wherein thou canſt not err; why doſt

doſt thou, rather chuſe to decline and ſtart aſide after this particular Example, as into a *By-path* rarely troden, where eaſily thou may'ſt go aſtray? How comeſt thou ſo *Eagle-ey'd* to diſcover the e private *paſſages*, and ſmall *Chinks* and *Creviſes*, and yet art ſo blind thou canſt not ſee the *Door?* Canſt thou be ignorant that 'tis a very dangerous thing to follow *particular Examples* without ſome other Warrant? For ſometimes to ſome perſons God as by a ſingular priviledge hath permitted that, which to all in general he hath forbidden. And many things he *ſuffers*, which he does not approve: We do not read, nor is it credible that this *Syrian* General was ever *Circumciſed*, will you hence raiſe an excuſe to avoid your own being Baptized? what if we ſhould ſay, thou art more bound to confeſs publickly thy Faith, and abſtain from all appearance of *Idolatry* than *Naaman* was, becauſe God has vouchſafed unto thee a greater meaſure of *underſtanding*; becauſe ſomewhat was indulg'd to his ignorance, will you, who are many degrees beyond him in knowledge claim the ſave priviledge? How abſurd, how raſh is this? be not deceived, God is neither a *Sophiſter*, nor will ſuffer his glory to be fullfilled, or his *Juſtice* eluded by any Sophiſtical tricks or evaſions? But,

2. This Scripture is by them abuſed, and being rightly interpreted, gives not the leaſt countenance to their practiſe who alleadge it; For firſt you muſt note, that this noble *Syrian*, as long as he liv'd in Idolatry and Superſtition, with great *coſt and pomp* was wont to Sacrifice to his Idols, for the meaneſt men would *ſtrain* themſelves upon ſuch occaſions. But now what does he reſolve; that henceforword *he would only Sacrifice to the God of Iſrael.* Now what was that leſs than to make a publick & notorious Profeſſion of his having abandon'd the falſe Gods. and only to cleave to the Lord? whence the world might as eaſily perceive, that he was no longer an *Idolater*, as if he had proclaim'd it with the ſound of a Trumpet; For how could they doubt but he had caſt off thoſe Gods to whom he paid no more *Offerings* as he was wont to do? be, beſides loads away two Mules with the Earth of *Canaan*, whereon he might adore the living God, leaſt otherwiſe by the contagion of profane Earth his Sacrifice ſhould be polluted, which was another ſolemn teſtimony of his Profeſſion. But afterwards he beggs pardon if he go into the Temple of *Rimmon*; if he did this, that he might counterfeit a worſhipping of that Idol, it would be ſome pretence indeed for them. But the matter is quite other-

otherwiſe, for the words import only thus much, —*If the King my Maſter ſhall happen to go into the Temple of* Rimmon, *and leaning upon my ſhoulder, ſhall worſhip there, though I bow down in civil reſpect to my Prince and Maſter, let not the Lord impute it to me as though I worſhipped the Idol.* The bowing of his body here intended was no ſimulation of Idolatry, but a *civil duty* which he was wont to pay the King. Thoſe therefore that will defend themſelves by this Example, muſt firſt purge themſelves from all ſuſpition of Idolatry, and openly ſhow that they renounce ſuperſtition, and then we ſhall have no controverſie with them, but till then 'tis vain and ridiculous for them to think to ſhelter their impiety under this preſident.

Another *excuſe* they would raiſe out of that pretended Epiſtle of *Jeremy*, in the Book of *Baruch* chap. 6. where in v. 4. are theſe words, *Now ſhall ye ſee in* Babylon *Gods of ſilver, and of gold, and of wood borne upon ſhoulders, — be not afraid of them, — but ſay you in your hearts? O Lord we muſt worſhip thee* — I anſwer, 1. This Epiſtle is Apocryphal, and ſo not of ſufficient authority, and 2. the words are nothing to the purpoſe; the Text only admoniſhes them when they ſee them, they ſhould not be afraid of them, but inſtead of joyning with them in their Idolatry, ſhould pay their Devotions to God. That of *Paul Acts* 21. is ſomewhat more colorably, yet well conſidered makes as little for their turn. *Paul*, ſay they, though he knew the Ceremonies of the Law to be aboliſh'd, yet to gratify thoſe of his own Nation, *ſhaved his head* (according to Law, Numb. 6. 18.) and vow'd and perform'd a *purification* after the manner of the Law, if this were lawful for *Paul* to do, we conceive we ought no more to be forbid the frequenting of *Maſſes* and other Popiſh myſteries,

1. I anſwer, 1. They are grievouſly reproachful, firſt to God in comparing a *Ceremony* inſtituted by himſelf, with abominable Idolatry, and in the next place to *Paul*, unjuſtly loading him with this infamy, for was it a Ceremony condemn'd by God which *Paul* uſed? or rather was it not yet an indifferent thing, 'till the Light of the Goſpel ſhould ſhine more clearly? 'twas certainly a thing for that time placed in the liberty of Believers either to practiſe it or forbear. The *ſhaving* and *purgation* 'tis true, were part of the legal ſhadows, but yet a Chriſtian might uſe them to Edification, it being ſimply no more than a *Sacrifice of praiſe*; and this is that which St. *Paul* elſewhere witneſſes of himſelf, *That to the Jews he became as a Jew, and to the Gentiles as a Gentile, that he might bring them all to Chriſt.* How prepoſterous is it then to bring this indifferent action to excuſe thoſe things which they know are plainly *wicked*, as if there were no difference between a mans ſhaving his head, and his bowing down before an Idol

2. Obſerve the Apoſtles ſcope, intent or *end* herein, had he done it to retain the good opinion of men, or for avoiding danger to his perſon, it would have been ſomething to your purpoſe, but 'tis evident he yielded to this compliance, only to avoid giving *offence* to weak Brethren, and that he might indulge ſomething to thoſe who were but yet *rude* in the Faith.

THE

The COURANT.

Truem. WIll *not the blind* self-seeking party *leave* (*weave!*
Snares *for* themselves *with their* own hands *to*
Will not the Serpent *cease to* bruise their Heels,
Whom he pursues, though broken heads *he feels?*
Will harmless Doves *never become so wise*
To know the Birds of prey *through their disguise?*
'Till they are all beguil'd *with* painted shows,
And quite devour'd *by* Buzzard, Kites *and* Crows?

Tory. What art thou mumbling over a *Whig-charm*, or some of *Withers*'s Rhymes? prethee speak to the purpose, and tell us what *news?* how joggs the slippery world?

Truem. I seldome read *Gazets*, nor much trouble my head with the motions of the superiour Orbs. Commend me to the poor honest *Muscovite*, who resolves all Inquiries with this profound Reply, — *God and our Great* DUKE *knows all.*

Tory. What, dost take me for an *Informer*, or an *Irish Evidence?* I do not mean *matters of State* man! But how fare our *Observators*, our *Thompsons*'s, our *Heraclitus*'s, and all our good friends?

Truem. Brisk, bonny and rampant! O the effects of a promising *Midsummer-moon*! *Heraclitus* takes upon him to Libel *Dukes* and *Earls Cum Privilegio*, and bids defiance to *Scandalum Magnatum*, and all Law, but that of a *Fullers-Rents Cudgel*. *Thompson* Repriev'd from the *Pillory* till next Term, hopes to hand it over to *Michaelmas* ('tis an easie matter to swear that *Teague* is sick, and *Dermond* and *Shaine* out of Town) in the mean time he vapours and swaggers, and tells the World *N.* 16 . That he doubts not but to prove his *damnable lies* by sixty witnesses, if a *Christian Jury* can but be retorned. The meaning of which is, a *Jury of Papists*, for *Nat*'s prompters acknowledge none but *Roman Catholicks* for Christians. — *O Tempora! O Mores!* What an age are we faln into, when such a wretched Miscreant, the *Off scouring of Jayls*, and *common Spout of Popish slaunders*, dares Arraign the Justice of the Nation, and scandalize the *most Honourable City* in the World, as if it contain'd generally a pack of *Heathens* and *Villains*, without honor, honesty or Conscience, so abandon'd to *partiality* and *perjuries*, that scarce twelve honest men could be hoped to be found amongst them, and all this with Impunity!

Tory.

Tory. Well! well! honeſt *Nat* for all this paſſes for a *Loyal uſeful* fellow, and went very diligently laſt *Sunday* to ſee the Laws put in Execution againſt the Conventicle in *Jewen ſtreet*, for the honour of the Proteſtant Religion. —But have you forgot *Hodge*?

Truem. No Sir! but ſince he has got that infallible trick of a *Scold*, reſolv'd *to have the laſt word*, 'twere no great matter (if for a pennance) we let him *chatter alone*, and *obſerve* upon himſelf for a Moneth or two. However, out of a *pitty* to the old Drudge, that he may not want *Subject*, and ſo be forc'd to trump up more *Scotch* Letters, we ſhall beſtow upon him a Remark touching that paſſage *Obſerv.* 143. That *the Inſcription on the Monument is a rank reflection on the Papiſts*: You muſt note this *Inſcription* has long lain heavy on this Gentlemans ſtomack, and made it *Rejounce* ſeveral times before. Divers *Parliaments* have been ſatisfied that *London* was burnt by the Treachery of Papiſts; one of that Crew was *legally Condemned* and Executed for it; the whole Body of the *City* convinc'd thereof, ordered that *Inſcription*, and that great and upright Stateſman, the Right Honourable the *Lord Chancellor*, in that excellent Speech at the Sentence of that Popiſh Traitour *Stafford*, (for which as I underſtand he receiv'd the thanks of the *whole Houſe of Lords*) mentions it as a thing *out of diſpute*, —— *Does any man* (ſays his Lordſhip) *now begin to doubt how* London *came to be burnt?* Yet after all this, comes Squire *Fiddle-faddle* the Obſervator, *Rowland Peppins Herauld*, *Roger L'Eſtrange* the Pamphlet-monger, and he, forſooth, will have it otherwiſe, and acquit his Clients the *Papiſts* of that Villany, and by his good will, would tear down both the *Inſcription* and *Monument*.

Which yet we hope ſhall teach Ages to come,
To hate the Treacheries *of Barbarous* Rome.

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, June 16. 1682.

Hoc quidem vulgare eſt in mundo, ut quiſque aliorum peccata *Clypei loco ad* ſua *tegenda opponat.*

Some other excuſes for going to Maſs *where it is by Law eſtabliſhed, weighed and found too light. The Plea of thoſe that ſay they go out of* Curioſity *conſidered. A* Pathetical *Caution againſt all ſuch ſinful Compliances.*

WE have not yet run over all the little *Excuſes* which our *Semi-Romaniſts* have got, for when once *carnal wiſdom* and *corrupt nature* have engaged a man in an ill act, they will muſter up and furniſh him with whole Regiments of *Apologies*, *Evaſions* and *Sophiſms*, wherewith to *defend*, or at leaſt extenuate his practice, rather than he ſhall forſake his *Dalilah*, or abandon the *ſilver ſhrines*, and *that craft* whereby he gets his living, though never ſo unjuſt, wicked and unlawful.

One of their Pleas is like that of *Lot*, begging leave to retreat to *Zoar*, Gen. 19. 20. *Is it not a little one?* (only here is the difference he was flying from, they are poſting to [ſpiritual] *Sodom.*)

Sodom.) They alledge this is ſure but a ſmall offence to be preſent at Maſs, and we hope the Almighty, who is a God of Infinite Mercy will eaſily paſs it by, *&c.*

To this I anſwer, though true it is, that there may be compariſon between the commands of God, whereby ſome are greater and ſome leſſer, as our Saviour pronounces *Faith*, *Righteouſneſs* and *Charity* to be the chief points of the Law, yet if we conſider each command by it ſelf, every one of them is of great weight, and by a willful breach thereof, we commit no leſs than High Treaſon againſt that Infinite Majeſty, who is the Author and Eſtabliſher of ſuch commands; nor ought we to eſteem any thing ſmall or light, that is repugnant to the Divine Will, eſpecially in a matter of this moment, as we have proved it to be, tending to advance Idolatry, rob God of his honor, harden *Papiſts* in their impiety, and laying a ſtumbling block before weak Chriſtians: Remember that famous Hiſtory Recorded by *Joſephus*, and in the Book of the *Maccabees*, touching *Eleazar* and the *Jewiſh* woman with her ſeven Sons. All that *Antiochus* and the perſecutors urg'd them to do, was only to taſte a little *Swines-fleſh*, a ſmall buſineſs you'l ſay, what not eat a bit of Pork? and yet being expreſly againſt the Law of their God, they all chuſe rather to dye with exquiſite Tortures, and the reaſon is notably given by the good old man, 2 *Maccab.* 6. 24. in theſe words, — *It becometh not our age in any wiſe to diſſemble, whereby many young perſons might think that* Eleazar *being fourſcore years old and ten, were now gone to a* strange Religion. *And ſo they through mine Hypocriſie, and deſire to live a little time, ſhould be deceived by me, and I get a ſtain to my old age, and make it abominable. For though for the preſent I ſhould be delivered from the rage of men, yet I ſhould not eſcape the hand of the Almighty, neither alive nor dead.*

'Tis true, this Hiſtory is no part of *Canonical* Scripture, but yet it was never eſteemed *Fabulous*, but the Church has always reckon'd them for Holy *Martyrs*, and applauded their Faith and Conſtancy, and conſequently muſt condemn thoſe that practiſe the contrary. In a word, thoſe that repute this feigned *compliance* with Idolatry for a little matter, and dare join with *Papiſts* in their damnable Superſtitions, know not how highly *Gods Honour* ought to be prized by all his *Creatures*, which have their Being to *no other end* but to glorify him, nor have ſufficiently

weighed

weighed that Tremendous Declaration of the great *Jehovah*, Isaiah 42. 8, *I am the Lord, my Glory will I not give to another, nor my Praise to Graven Images.*

Obj. You will say here's a stir indeed about going to Mass! will you compare that with the Idolatries of the *Heathen*? are not the *Papists* Christians?

I answer, That the Church of *Rome* is no Church of Christ, we have lately prov'd at large; that she is guilty of *Idolatry* is apparent, & in this respect, worse *Idolatry* than the Heathens, because she is faln into the same by Apostacy: 'Tis an aggravation of her Crime that she was once a Spouse of Christ, a man resents more sensibly the Disloyalty and Adulteries of his Wife, than those of a common acquaintance or ordinary friend. Nor is this any other than the Doctrine of the Church publickly profest and taught in her Book of Homilies, part the 2. *p.* 213. — **The Church of Rome as it is at present, and hath been for the space of 900 years and odd, is so far wide from the nature of the True Church, that nothing can be more.** And again, in *her* Homily against the peril of Idolatry, *she* thus plainly expresses her self, **That** [the Church of *Rome*] **is an Idolatrous Church, not only an Harlot** (as the Scripture calls her) **but also a foul filthy old withered Harlot, and the Mother of Whoredme, guilty of the same Idolatry, and Worse than was amongst Ethnicks and Gentiles.**

Thus *thought*, thus *spake* the Church of *England* heretofore, and whatever some young *flashy heads* (who fancy a Reconciliation with *Rome*, *possible*) may pretend, our Church is still of the same Judgment, witness Dean *Stillingfleet*'s learned Discourse *Of the Idolatry of the Church of Rome*; witness to that excellent and most true Assertion, publickly delivered by the Right Honorable the present Lord Chief Justice *Pemberton* at *Plunket*'s Trial, *p.* 100. *That Popery is a Religion ten times worse than all the Heathenish Superstitions*; so that we have the present *Papists* not only *accused* by our Church to maintain and practise Doctrines and Fopperies worse than Heathenism, and the *Charge* made good by our most able Divines, but also *judiciously condemned* from the *Bench* for the same.

However it may be still Objected, what if *Popery* (which God forbid) should once again in after Ages gain the *Ascendent* of *England*, and the *Mass* happen to be Establisht by Law; may

not I, if I am a Minister brought up in the Protestant Religion comply so far as to *say Mass*, if it be done purely out of a *good intention*, thereby to gain an opportunity of Preaching the saving Doctrine of Christ to the people for their Edification, who otherwise will be bereaved thereof.

I answer, as *Jehu* replied to *Joram*, talking of peace, 2 *Kings* 9.22. *What peace! so long as the Whoredoms of thy Mother* Jezabel *and her Witchcrafts are so many?* So what talk you of Preaching to *Edification*, when your practise shall lead to *Destruction*: This is an excuse that proceeds from the *Belly*, not from the *Heart*, he that makes it, whoever he shall be, has more respect to the keeping a *Fat Benefice* than the Salvation of the people, or if indeed his aim should be right, it will not follow that what he does is not *sinful*; for good intentions can never justify bad actions, God indeed sometimes by his omnipotent providence can promote his word even by means *unlawful*, being an All-wise Artist that can bring *good* out of *evil*, but shall it therefore be said, that he approves of the irregularity, or that he is excusable that commits it? when he that mounts the *Pulpit* to take upon him the Person of Christ by instructing the people in the Gospel, under his name and authority, and performing the office of an *Ambassadour from Heaven*, shall fain a consent to abominable Idolatry, which is openly repugnant with the chief Scope of the Evangelical Doctrine, what hopes are there of Edification from such an Hypocrite? Let such boast their pious designs as much as they please, those *Cobweb pretensions* are all instantly swept away and overthrown by this one word of Eternal Truth, *That no Evil is to be done, that good may follow.*

Others there are, that alledge they *haunt* Popish *Chappels* only out of *curiosity*, *Spectatum veniunt*, they come *meerly to see*, but let them remember too — *Spectantur & ipsi*, they are seen *by men*; which if *Papists*, may by their presence be Confirm'd in their Idolatries, and if *Protestants*, may be scandaliz'd and perverted by their Example, for who can tell what their Intentions are, when they do as the rankest Papists do; and (what is yet more) they are also seen *by God*, who will revenge and punish such their mispending their precious time, and abetting of damnable Superstitions. It is not safe to touch upon the borders of evil; *Dinah* in curiosity went out to see the Maids of that Country, *otiosè spectat*, *sed non otiosè spectatur*, her *gazing* was her *vanity*, but:

but her being gazed upon produced worſe than vanity; far was it from her thoughts, that ſuch a petulant curioſity ſhould forfeit her *Chaſtity*, yet we ſee what a fearful Tragedy enſued. Our great Grand-mother *Eve* expreſs'd more than an inclination to Fall, in that ſhe preſum'd to *hold Chat* with the Serpent; *Peter* the Champion of our Lord (the only man whoſe Sword was drawn in his Quarrel) is ſo far infected with the Air of the High Prieſts Hall, that as he warmed himſelf at the Fire, ſo he cool'd in Devotion to his Maſter, till at laſt he utterly denies him, and *ſwears* and *curſes* to it like any *Tory*.

Moſt dangerous it is to come within the ſmell of *falſe Religion*; *Tertullian* in his Book *De Coronâ militis*, cuts off all appearance of Idolatry, not permitting Chriſtian Soldiers to wear a *Lawrel*, becauſe Heathen *Victimæ* were encircled with ſuch *Garlands*, *etiam Draco Terrenus de longinquo non minus ſpiritu abſorbet Alites*, ſaith the ſame Father. The *Babyloniſh Dragon* will infect with his Breath even a *far off*, and will you be ſo fool-hardy as to venture into his *Den*? Will any except a mad man run into an houſe infected, to riffle for a rich Suit? or dip his hand into a fiery Crucible to pull out Gold? or hazard his Soul for acquaintance with all Religions? and damn himſelf in a vain *curioſity*? *Fly from Idols* is the charge of the Beloved Apoſtle, 1 *John* 5. 21. *I will deſtroy theſe* (ſaith the Lord by his Prophet *Zephaniah* 1. 4.) *that ſwear by the Lord and Melcham.* Juſtly therefore doth the Apoſtle *Paul* cut off all *Aſſociation* with Idolaters (an Aſſociation worthy to be *abhorr'd* by all true Proteſtants.) *I would not that you ſhould have fellowſhip with Devils*; no Society with Devils *ſpiritually* by having *fellowſhip with the unfruitful works of darkneſs*, Ephes. 5. 11. nor *Sacramentally* by combining in the practiſe of a falſe Religion. It carries a ſpecial Emphaſis, *Numb.* 25. 4. *That Iſrael joyned* (or as ſome Tranſlations render it, *coupled*) *himſelf with Baal-peor* and what followed? *The anger of the Lord was kindled againſt Iſrael.* He that will be ſafe from the act of evil, muſt wiſely prevent the occaſions; ſome indeed by a kind of ſpiritual *Antiperiſtaſis* have thrived in Religion, by being inviron'd with Hereſie and Infidelity, but theſe men are preſidents for wonder more than Imitation, their paths are not for ordinary ſteps. Who dares venture on the mercy of Lions, becauſe *Daniel* in the Den found a guard? or commit himſelf to a flaming Furnace, becauſe the Three Children eſcaped ſcorching. *'Tis mercy above*

expectation.

expectation to deliver that man, who willingly casts himself into the mouth of a Temptation.

To close this Subject, let us therefore beware of *Blending* Religions, of thinking at once to serve *God and Mammon*, of being both *Papists* and *Protestants* as *conveniency* serves. Those that are neither *hot* nor *cold*, God will spue them out. The *Jews* might not Plow with an *Ox* and an *Ass* in the same Yoak. The Church of *Galatia* might not indure the Co-partnership of the *Jewish* Ceremonies. If *Moses* and *Christ* might not stand together, much less *Christ* and *Belial*, the *Lords Table* and the *Altar of Devils*. Let us be united within our selves, and bequeath oppositions to the *Monks*, and persecution to the *Inquisition*; learn manfully and resolutely to defie *Rome* and Hell, come not within the pale or scent of her Idolatry, and be ever stedfastly zealous for the Protestant Religion, whereof *Truth* is the *circumference*, and Jesus Christ the *Centre*. *This resolution* (*to conclude in the words of Mr.* Wotton *an eminent Divine in the Church of* England) *will bring safety in peace, and in war victory, that no ill tidings shall affright you, (no Plots harm you) no losses discourage you, no menaces turn you out of the right way; the Lord Jesus himself, like the Angel in* Joshua, *will march at the Head of your Troops, and be as a Cloud to refresh you in the heat of Summer, and as a Fire to warm you in the cold of Winter, your Swords shall eat the Flesh of your enemies, your Pikes and Bullets shall be be drunk with their Blood*, and Babylon shall be cast like a Milstone into the Sea, *to the Glory of God that hath appointed her this punishment, the increase of Religion, the safety of the State, and the honour in this Life, and everlasting Salvation in the Life to come.* — Necessity of Separation from the Church of *Rome*, p. 295.

THE

The COURANT.

Truem. Put case I say, that a *Gentleman* that scarce ever came to Church in almost twenty years together since His Majesties Restauration, thinks convenient (for Reasons best known to himself) to make a *Solemn Declaration*, that he is *no Papist*, &c. and that he intends to take the *Sacrament* upon't, and comes on the *Wednesday* to the *Curate* and *Church-wardens*, desiring them to be witnesses, and they or one of them (knowing him infected with the Itch of *Scribling*) tell him they will sign it, but would by no means have their *names* exposed in *Print*; whereupon he solemnly promises their names shall not be Printed, yet on the *Saturday* following Prints them at large, and has them bawl'd about all the Streets, [see *Observ.* Numb. 126.] and yet for all this premeditated *Breach of Faith*, (at which an *Heathen* would blush) roundly goes next day to the *Sacrament*. — What would you think of this man, and the credit of his Protestation?

Tory. I must needs think him a great *Knave*, and his Declaration no more to be credited than a *Jesuites* under the Gollows.

Truem. Hold, hold, or you'll be Excommunicated at *Sam's*, why our *Old Friend* in *High Holbourn* is the very man.

Tory. How? Nay then the *Case is alter'd*: I'le lay a wager he'll deny it.

Truem. So the *Papists* do their *Plot*, and so 'tis probable he would the *Creed*, when 'tis for his advantage; but his *denial* makes it nevertheless a *Truth*. The Gentlemans Trade is *Leasing-making*, and if that were half so *Criminal* in *England*, as 'tis said to be in *Scotland*, he had trudg'd further *North-west* long ago.

Tory. Come, come, we shall have you in the *Observator*.

Truem. I value the *driv'lings* of an *Observator*, no more than *Harry Care* does the silly Tories impotent malice in burning him in *Effigie* at *Norwich*. O Heavens! how some peoples Fingers itch to be at *Fire and Fagot*, and will play at small games rather than stand out. Had not the Writ *De Hæretico Comburendo* been unluckily abolisht, they would no doubt have been glad to have Roasted the *poor Fool* in *bad Earnest*; yet know no more harm by him than the Man in the Moon, only that he has the courage to write against *Popery* once a week, when swarms of Libels and

Pam-

Pamphlets are ſcattered *every day* to promote it; I had almoſt ſaid with *Impunity*.

Tory. There's no fear of *Popery* man; haſt thou not ſeen a *choice* Book Intitutled — *Plain dealing is a Jewel*, &c.

Truem. Yes, though like the *Peſtilence* it yet *walks in darkneſs*, I got a ſight of it, by the ſame token, the Author *p.* 15. makes a Solemn Declaration (juſt like Brother *Roger*) That *he is a Proteſtant and never was at Maſs* (in *England* you muſt underſtand him) *in his Life.* — But the Devil cannot hide his *Cloven Foot*, for *p.* 12. he puts us upon *Petitioning His Majeſty for Mercy to the* Few *Papiſts in* England, *and to ſtop their Convictions upon their preſent proſecutions* [poor Lambs they are ſhrewdly hurt. Yet ſome think more has been *actually levyed* on the Proteſtants at *Briſtol* within a twelvemonth, than on all the Papiſts in *England* theſe ſeven years] and this he recommends as the *only expedient to eaſe the poor French Proteſtants from the Perſecution.* Now I ſhould have thought, that the Petition for a Ceſſation of Proſecution of *Proteſtant Diſſenters*, would be a more likely *medium* for that purpoſe; for if we teaze our *Proteſtant Brethren*, meerly on the Account of Non-conformity to our Ceremonies; *do we not juſtifie the French King* in Haraſſing thoſe that differ from his Eſtabliſht Church, not only in Ceremonies, but moſt material points of *Doctrine* too?

Tory. Well, but he tells you that if we ſhould be *Bleſs'd* with a *Popiſh Succeſſor*, yet *'tis impoſſible he ſhould eſtabliſh Popery.*

Truem. That's the moſt *errant ſham* in nature, and ſome day or other when we meet, I doubt not but to Demonſtrate, that in ſuch a caſe (which Heaven prevent) the perſecution on all ſorts of Proteſtants would be much more *bloody and cruel* than that in Queen *Maries* days; and he that does not already apprehend why, is only fit for *Latine Prayers*, and drinking of *Healths* with an *Huzza*?

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, June 23. 1682.

Tu Portentorum *locus es, conformis eorum,*
Cum Nilo portenta *paris, nutris* Crocodilos.
Theodor. à Nyem. L. 3. Ca. 41. ad *Romam.*

The Papal History *after the Council of Constance, prosecuted. The loud* complaints *of* Clemangis *and other learned Godly men of the miserable* corruptions *of the Church in those Times. The Life of* Martin *the* V. *His tricks to avoid a* Reformation, *he dispenses with a man to* Marry his own Sister.

THough we have made a *long*, yet perhaps neither altogether *useless* nor *unseasonable* digression, to give our Country-men a true Idea of the Church of *Rome*, and what a necessity there is incumbent on all true Christians to abandon her Communion, and not pollute their Souls by mixing with her damnable Idolatries and Superstitions: We must remember to return and reassume the *intermitted* not *neglected* Thred of Papal History. Which the Reader may remember we diverted from *Numb. the* 8. concluding with the flagitious and detestable Life and justly deserv'd deposal of

that *moſt Holy Monſter John* the 23*d*. *Elias* the 24*th*. and that moſt *ſcandalous thing* for the *wearing Chair*, which for ſeveral years depended between him, and *Gregory* and *Benedict* his two *Competitors*, who being at laſt all three caſhier'd by the Council of *Conſtance*: In their ſtead was ſet up *Otho Colonna*, by the name of *Martin* the 5*th*. The beginning of whoſe Popedome their beſt Chronologies aſſign to the Year of our Lord 1417.

But before we proceed to the particular ſtory of his *Life*, it will be neceſſary for clearing ſome paſſages that we may meet with therein, to take a brief review of the lamentable ſtate and condition of the Church in general, in and about thoſe times, which we find ſo ſenſibly *deſcribed* and bewail'd by ſeveral pious learned men of that Age, that their complaints ſeem rather writ with *Tears of Blood* than *Ink*.

Amongſt theſe, *Clemangis* Arch-Deacon of *Bayeux* in *France*, for his courage and zeal to truth, deſerves to lead the *Van*; His Book *De Corrupto Eccleſiæ Statu, of the corrupt Eſtate of the Church*, as it was produced at the Council of *Conſtance*, ſo it well deſerves every ſtudious Gentlemans Reading, that would fully ſatisfy himſelf touching the horrid abominations of *Rome*. I ſhall only ſelect a few paſſages, — Having ſet forth by what ſteps and degrees the Church at one and the ſame time roſe to her *temporal height* and *ſpiritual declination*, and by what ſubtleties the Popes engroſſed all Dominion, and how greedily they and their Creatures the Cardinals hunted after gain, he proceeds to their further Character thus. — *They bear more patiently the loſs of* Ten thouſand Souls, *than of* Ten Groats; *nay, they regard the ruin of Souls with no conſideration or emotion of mind at all, but for the leaſt diminution of their own private pecuniary advantages they preſently grow* mad and furious. — *The Study of Divinity, and ſuch as make Profeſſion thereof, are made a meer May-game and Laughing-ſtock, even* (*which is moſt monſtrous*) *to the Popes themſelves, who prefer their* own Tradition *far before the Commandments of God. And now that worthy and excellent function of* Preaching, *ſometimes attributed to Paſtors only, is of that baſe account with them, that they think it* too mean *a work for them to meddle with, and that nothing is more unbecoming their dignity.*

The ſame Author in his Epiſtle concerning the *Study of Divinity*, tells us, *That in thoſe days the Monaſteries both of* Monks *and* Nuns, [*each Sex it ſeems was as bad as the other*] *are become ſo many Brothel-*

Brothel-Houſes; their Divinity meerly Scholaſtick and Chimerical, the very ſame which St. Paul *intended to deſcribe by thoſe words,* — They dote about Queſtions and ſtrife of words. *Their fruits are like thoſe of the Lake of* Sodom, *outwardly fair, but inwardly ſmoak and filthy aſhes; Eccleſiaſtical Perſons are generally the Succeſſors rather of* Simon Magus *than* Simon Peter: *No man hath Orders given him without ſilver or gold, nor is any refus'd or debarr'd from the ſacred function that brings* mony, *be he never ſo wicked. To ſuch a prodigie of wantonneſs and debauchery are they grown, that their people the better to defend their Wives chaſtity from the attempts of theſe* Clergy-ſtallions, *will have* no Prieſts *except ſuch as are known to keep* Concubines. *The Legends of Saints are read inſtead of the holy Scriptures, and the Saints brought into the place of God.* And in a Letter to a Student at *Paris*, diſcourſing of the Council of *Conſtance*, he aſſigns ſeveral reaſons why no Reformation of the raigning abuſes of the Church was to be expected thence: *For*, ſaith he, *theſe Carnal Sons of the Church do not only not regard ſpiritual things, nor have any feeling of them themſelves, but they* perſecute *thoſe that are according to the Spirit, as ever ſince the time of juſt* Abel, *whom Carnal* Cain *murdered, it hath been, and will be to the worlds end. Theſe are they that for Temporal Commodities fly to the* Church, *and yet living even worſe than ſecular men, they covet, ſcrape and rob all they can, deſiring to bear Rule, but not to ſerve, glorying in their ſuperiority, oppreſſing their inferiours, and rejoycing in their own pride and luxury. They account gain godlineſs, and are always ready to act or ſuffer any thing whatſoever for their temporalities, how lewdly ſoever they are gotten, ſcorning and* laughing *at all thoſe that are deſirous to live* juſtly, holily, chaſtly, innocently *and* ſpiritually; *with ſuch the Church at this day is ſo full, that almoſt in every* Chapter *and* College *ſcarce any other can be found. And can we imagine that ſuch will endeavour the* Reformation *of the Church in manners and diſcipline, and honeſty of Life, who count that Reformation their greateſt Calamity, and deſire nothing ſo much as that it may be lawful for them to do whatſoever pleaſeth them freely, without controul or puniſhment?* —Thus far *Clemangis* of the manners of the *Dignified Clergy*, almoſt 300 years ago, and I wiſh the *Picture* may not ſerve too well for ſome Ages ſince.

Nor was he the *only* complainant, Cardinal *Zabarella* a famous Lawyer in his Treatiſe *De Schiſmate*, written about the year 1406, talks much at the ſame rate, and affirms, *That with the flattering*

Canoniſts there was nothing ſo unlawful, which they thought not lawful for them to do, inſomuch that they extolled the Pope above God himſelf, making him more than God, ſo that (ſaith he) if God afford not his helping hand to the preſent ſtate of the Church, it is in danger of an utter overthrow.

Nor was *John Gerſon* the Learned Chancellour of the *Pariſian* Univerſity (who was alſo one of the Aſſiſtants at the Council of *Conſtance*) ſilent. In his Book *De Examine Doctrinarum*, *It is not* (ſaith he) *in the power of the Pope or any Council to change what is preſcribed by the Evangeliſts and St.* Paul, *as ſome do Dote: Yea, we are to give more credit in a matter of Doctrine to the aſſertion of a ſimple unlearned man ſpeaking according to the Scriptures, than to the Declaration of the Pope or Council, being contrary thereunto.*

We have ſeen in what a *maimed* condition the Church was, and that there were ſome able Phyſicians that both ſaw, and might they have been ſuffered, were able 'tis probable to have *cured* her wounds: Nay, all the *Empericks* at *Conſtance* pretended at leaſt the ſame deſign. But they made uſe of but an ill expedient, when they elected the before-mentioned *Martin the Fifth*. For though in the Council he had carried himſelf very *ſubtilly*, and under colour of *moderation* had not only avoided oppoſing either party, but given each ſide grounds to hope him moſt inclinable to their particular Faction, which much facilitated his *choice*, the rather for that the Emperour was much taken with that *ſtayedneſs* of his temper, and expected no ſmall fruits of Reformation from ſo unbiaſs'd a Conduct, yet no ſooner were his *Temples* Impaled with the *Triple-Crown*, but he appeared diveſted of that moderation which before he made ſhew of, and wholly addicted to advance the *ſecular intereſt*, Dominion and Treaſure of his *Chair*. Therefore when ſoon after his Election, the Emperor *Sigiſmund*, who had had ſo great an influence in his promotion, preſs'd him earneſtly to proceed on vigorouſly with the promiſed *Reformation*, the crafty *old Father* wheadled it off, *That the Biſhops &c. continuing ſo long together at* Conſtance, *was a great inconvenience to their reſpective Churches and charges; that therefore it was now very neceſſary to give them* a ſhort receſs? *that Reformation was a thing highly needful, but withal being a matter of great importance, it required mature deliberation. Therefore he thought fit to diſſolve the Council at preſent, on condition that another ſhould be call'd within 5 years, and in the mean time he would endea-*

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your to prepare matters; and that afterwards in 7 years they ſhould have another Council, and thence forwards for ever a Decennial *one, that is to ſay, a general Council every* 10 *years ſhould be conven'd and ſit to* Redreſs the grievances *of the Church.* — Having Cajoled them with theſe fair ſtories, to make them the rather believe that he was in honeſt earneſt, he preſently ordains and appoints a *place* for the next general Synod, *viz.* That it ſhould be held within 5 years at *Pavia* in *Italy.* And then in the 45*th.* Seſſion (they having done very little, or indeed nothing towards Reforming the Root of all the Churches corruptions, but only *fiddle-fadled* about number of Canons for ordering of *Annates, Collations, Reſerved Cauſes, Appeals, Commendums* and the like *Eccleſiaſtical Trumpery*, comes Cardinal *Winbald*, (like the Popes Chancellor) and *diſſolves* them, by pronouncing theſe words — *Domini ite in pace — My Lords, you may be packing*, or *get ye gone in peace.* Which was done, ſaith *Platina, ſublato omnium conſenſu maximè verò Imperatoris, without any of their conſents, but eſpecially againſt that of the Emperour.*

Nor could the Emperour prevail with *Martin* to continue a while in *Germany*, but he would away for *Rome*, alledging that in the abſence of the Popes, the *Saints Chappels* were gone to decay, and (which was a more cogent reaſon by half) Tyrants had ſeized a great part of *St. Peter's Patrimony.* He was no ſooner got into *Italy*, but he engaged in ſeveral wars, and reduced the *Dutchy, Spoletto, Peruſia, Bononia* and other places which had ſet up for themſelves: He likewiſe made *Lewis* of *Anjou* King of *Naples*, though *Joan* the Queen thereof had before declared *Alphonſus* King of *Aragon* her Heir.

The time being come for holding the Council at *Pavia*, the Pope for faſhion ſake ſends thither one Arch-biſhop, a Biſhop, an Abbot and a Friar, who met there only two Abbots of *Burgundy*, and theſe ſix began forſooth a Council; a *Worſhipful Repreſentation* of the whole Catholick Church on Earth! But the Plague breaking out, they adjourn'd from thence to *Sena*, where things not fadging juſt as Pope *Martin* would have them, he quickly gave that Aſſembly too a *Writ of Eaſe*, without their effecting any thing. But for a colour ſtill promiſes to call *frequent Councils*, and that next ſeventh year they ſhould have one at *Baſil.*

Having thus *ſham'd* off the means of Redreſſing the Churches grievances, and correcting abuſes, he ſettles at *Rome*, and begins

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to re edify ſeveral decay'd buildings, which the *Romiſh* Hiſtorians glorioufly Intitle *Reſtoring the Church*. But his main buſineſs was to *ſcrape money* together. For ſaith *Antoninus*, *He was generally blam'd as one that too greedily labour'd to heap up riches, being in no wiſe able to ſay with the Apoſtle* (whoſe Succeſſor he pretended to be) *ſilver and gold have I none. But all his vaſt Treaſure was lewdly conſumed by his Kinſmen, and eſpecially by his Nephew the Prince of* Salerno, *to whom it fell by his death, he beſtowing moſt of it on hired Soldiers and Enemies againſt the Church.*

And now he had ſpun out the time, till the Council at *Baſil* was to Aſſemble, how he would have *ſhuffled* it off, or rendred it inſignificant, we know not, ſince then God was pleaſed to *cut him off*, dying of an Apoplexy the 20 of *February* 1431. in the 53 year of his Age, and when he had held the Chair 13 years 3 months and 12 days.

This is that Pope whom many *flattering* Popiſh Authors extol for his vertues to the Skies, when yet beſides his ſordid covetouſneſs and other pranks before-mentioned, *Angelus de Clævaſio*, a Friar Minorite, in his Book call'd *Summa Angelica*, in the word *Pope* affirms, that this very *Martin* after long conſultation, gave a man *leave to marry with his own Siſter*, diſpenſing with the Poſitive Law of God and Nature.

This Pope likewiſe was a very buſie ſtirrer up of perſecutions and bloody wars againſt the poor *Bohemians* as *Hereticks*, they having ſometime before embraced *Wickliffs* Doctrine. But of this, and the other troubles of thoſe people for the ſake of the Goſpel, we ſhall take another opportunity to diſcourſe.

THE

The COURANT.

Truem. METhinks you look *Cloudily* to day, *Monſieur Tory*? does *Tueſdays Verdict* ſtick in your Gizzard? would not the *Sham* take? Could not poor *Nat* get a *Chriſtian Jury* (as he call'd it) that might believe the *Sun* was a *Bottle of Ink*, and that Sir *Edmondbury Godfrey* Killed himſelf 4 days after he was Murthered?

Tory. Prethee why d'ee talk ſo? you know I never juſtified that ſtory, I think 'twas very ill done, and the Contrivers of it deſerve to be puniſht.

Truem. Why, this 'tis, for a man to be unfortunate, and down the wind; his *friends* ſtreight abandon him, as vermine run from falling Houſes. All the while *bonny Nat* was towring upon the wing, alarming the world with his Regiments of *Five-Hundreds*, and his Troops of *Sixty's*, that ſhould Swear *Canon-proof*, and drive the Nail home and Clench it, then you and all your party appeared openly in favour of the welcome News—*I know not what to think on't*, ſays one, *I was never ſatisfied in that buſineſs of* Godfrey's *Murder*. *Nay*, quoth a ſecond, *there are ſhrewd Circumſtances in theſe two Letters to* Prance, *they are ingeniouſly Pen'd, and a great deal of weight in them*. *Alas, Sir*! adds a third; *'tis not to be doubted but he can make it all out (and by ſuch a number of Proteſtant Witneſſes too, not ſo much, you ſee, as a ſuſpected Papiſt is concerned) elſe you muſt think he would never write ſo confidently, I fancy here will be a notable diſcovery, and then what will become of* Madam Plot, *when ſhe has loſt one of her main Crutches*. Dimme, concludes the fourth man, *that ſtory of* Godfrey's *being Killed at* Sommerſet-houſe *was all Bubble; why the Divel ſhould the Papiſts meddle with him? the three poor fellows were meerly ſworn out of their Lives, and ſo were all the reſt; that noiſe of a Popiſh Plot was nothing in the world but an intrigue of the Whigs to deſtroy the Kings beſt Friends, and the Devil fetch me to Hell in a Hand basket, if I might have my will, there ſhould not be one Fanatical Dog left alive in the three Kingdoms.* — This Gentlemen was wont e're while to be the *ſtile* of Diſcourſe at *Sam's* and *Margarets*, and now when the Oracle *Nathaniel's* 600 and 60 witneſſes are dwindled to *half a dozen*, and they only ſerv'd to prove him and his aſſociates *impudent lying villains*, and that he

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is like to *scour a Pillory*; do you desert the Cause, and come sneaking like a Quaker, and Cry—*Friends never own'd it*?

Tory. A Pillory! never fear it. *Nat* Ile promise you has friends in a Corner; what he did was only to Print the Papers for money in the way of his Trade, and he has discover'd his Authors, what would you have more of the honest man?

Truem. I will not presume to prejudge his doom; I doubt not but the Reverend *Judges* will do him and the Nation Right, but for what you alleadge, that he did it for others, in way of his Trade, will for him be but a vain excuse; for he has made it his own Act, he did not do it *Ignorantly*, or by *surprize*, not imposed upon by *false Information*, or *mistake*, but *willfully*, and with a *malicious design*, as appears,

1. For that it was contrary to his own *personal knowledge*, he himself view'd the Body at the *White-house* (as is proved by Affidavit) and from the Testimony of his own Eys, he himself then Printed that there *was no Blood*, that it was evident he *was strangled*, &c. 2 When he first publisht his pretended *Sarum*-Letter (which was only to *sound* the waters) there was presently a satisfactory answer return'd, yet soon after he Printed his first Letter to *France*, and that too being solidly refuted, he flung out a *second*, and has himself all along in his Intelligence, and by word of mouth *espoused* the thing and boasted he would prove it sometimes by 500, sometimes by 60 witnesses. Nay since the very last Term, has vapored in Print at the same rate, and endeavoured before hand to cast a scandal on *any Jury* that should try him. Now if such a man, in such a cause, wherein the honor of the *King*, and of the Justice of the Nation, and the whole Protestant Interest is so *highly* concern'd, and so impudently *arraigned* and *aspersed*, shall escape without some *exemplary mark* from that Justice, which he has so daringly affronted, it might prove an *unaccountable precedent*.

Tory. But what should be his design in all this?

Truem. We need not go to *Cadbury* to discover that; 'tis plain it was to sham off the belief of the Popish Plot, that it may still proceed; to excuse the Papists from that barbarous murder, and fix the Odium of being guilty of innocent blood on the King and his Judges, and all the Protestants in the Nation, for putting *Green*, *Berry* and *Hill* to death wrongfully, And this alone, methinks should open your eyes to see through the boasted *Loyalty* of *Thompson* & all such fellows, and their kindness forsooth to the Church of *England*, and what interest it is, that under that disguise they serve. And to shew all the world that the *Popish Plot* is still *working on*, for it can never be imagined that three such little inconsiderable fellows would ever have troubled their heads with such a business, or dar'd to have broach'd it in that audacious manner, had not men of *wiser heads* and greater *figure* abetted them. Though *Plin* and *Farwell* own'd themselves Authors of the Letters, yet if ever the matter can be throughly sifted, I'le wager that a *Jesuite* or *Priest* was the Composer of them.

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The Weekly Pacquet OF Advice from Rome: OR, The Hiſtory of POPERY.

The Fourth Volume.

FRIDAY, June 30. 1682.

Infanda Tellus, quâque vix pejor ſtygem
Vehit profundis apta ſupplicijs humus,
Quouſque ſa vos, miſera laſſabis Deos
Experta Eumen? —

An excellent diſcourſe of Clemangis, *that we ought to depart out of Babylon. The ſtory of Pope* Eugenius IV. *who is depoſed in the Council of* Bazil.

IN our laſt we mentioned the Complaints of *Clemangis*, the Reverend Arch-Deacon of *Baior*, touching the lamentable *corrupt ſtate* of the Church, and ſhall now add another *notable diſcourſe* of his, in an Epiſtle to *Gerrard Market* a Doctor of *Paris*, which though ſomewhat *long*, we chuſe to recite, not only for the *Excellency of the matter*, and to ſhew what ſentiments that good man had of the Church of *Rome*, in thoſe days, that it was even become *Babylon*; but alſo becauſe the Papiſts by their *Expurgatory Indices* have utterly endeavour'd to ſuppreſs it, leaving out the ſaid whole paſſage in ſuch Editions of that Author's works, as are Printed amongſt them, being as follows,

" That we are to fly out of Babylon, according to the admo-
" nitions given in both Testaments, thou confessest; but dost
" suppose that flight is not to be understood Corporally,
" changing the place, but spiritually, not imitating the Corrupt
" manners of the wicked. Truly what thou say'st is not amiss,
" yet suffiseth still not for a full resolution. Was not the *Patriarch*
" *Abraham* commanded to depart out of his own Country, and
" from his kindred and fathers house, *non solum Affectu sed etiam*
" *Effectu*, not only in Affection but actually, nay his bodily
" departure is first commanded, and then he is enjoin'd to
" withdraw his very mind and thoughts from it too; and the
" reason is, because the Inhabitants were Idolators. Turn over
" the whole Canonical History, and thou shalt not find that God
" hath ever poured down his Vengeance upon any Babylonical
" Congregation of men, but that first consulting the safety of
" the Righteous, if any were amongst them, he called them
" forth, lest being cover'd with the wicked, as it were under
" the same Roof, they should perish in they same destruction.—
" Thou wilt say perhaps whether shall we fly? there is no place
" where Babylon is not, no City that is not Drunk with the Cup
" of her Fornication: But tell me I pray, have you seen all the
" Cities, that you can give so absolute a sentence of every
" corner? Our Saviour teaches his Disciples, if they *were*
" *Persecuted in one City to fly unto another*; and lest they should
" make this very objection, that there were no Cities to which
" they could retire themselves, he taketh away the excuse by
" adding—Verily I say unto you, that you shall not go to all
" the Cities of Israel until the Son of man come; plainly inti-
" mating thereby, that there should be always Cities, dedicated
" to the honour of his name, unto which in times of Persecution
" they might fly, now what Persecution is more to be avoided
" than that which constrains men to do that which is wicked,
" execrable and contrary to the Law of God, where not only
" sound Doctrine is not received, but such are cruelly tormented
" that contradict their wills? what wilt thou do there, where if
" thou propose any thing that is good, no man will hearken to
" thee? and if any man commit wickedness thou shalt be con-
" strained to imitate it; where if thou give sound Judgment
" of any thing, they will say thou art beside thy self, [a *Fanatick*,]
" but if thou art furious and mad, thou shalt be counted wise; and

"if thou withstand the violence of their perverseness, thou shalt "reap to thy self another fruit, but an implacable hatred with the "danger of thy Life, what is it to be made drunk with the Cup "of Babylon, but by a long conversation there to be so infected "with Contagion as following the wandring multitude to embrace "falshood for truth? for whereas thou sayst that that man flieth "from Babilon according to the Exhortation of the Prophet, "who though he may live in the midst of a wicked and perverse "Nation, differs from them never the less in his life and Conver-"sation; know that this indeed sufficeth as long as the violence "of the fury compelleth not a man to wickedness, and so long as "Gods mercy tollerateth the sins of the place, not yet grown to "full height. But where their state is desperate and past hope "of amendment, and from all parts send up a continual cry to "Heaven for vengeance, whoever willfully abideth there, and "dreadeth not the Thunderbolts of divine wrath, how different "so ever he may be in his private sentiments and manners, is "guilty of a sinful stupidity. 'Tis true, if thou seek here "an assured settled Rest in all respects, thou seekest Impossi-"lities, and wilt never find it, neither within or without this. "All things are full of War, confusion, danger, every thing "encompassed with snares and subtleties, neither canst thou re-"tire the within thy self; but they follow thee. But yet notwith-"standing though there be something of Babylon every where "yet that Babylon is not every where, that is *the mother of For-"nications and Abominations of the Earth*, whose Judgment, as "*John* saith, *is Ascended up to the Heavens*, which hath made "*drunken all the Nations with the Wine of her Whoredom*, and "constraineth all her Inhabitants to Commit Fornication, to "Blaspheme, to eat things sacrificed to Idols, and to Worship "the Dragon, with which impieties whosoever is polluted, "how can he find peace within himself, except he hate the "Fornications of that Whore; forsake, Condemn and detest "them? To which whosoever shall adhere, is made *one body with "her*, because so long as he converseth with her, he cannot be "freed from her manners, being by force and fury drawn unto "them, *&c.*

Thus far *Clemangis* on that subject, and that the Church of *Rome* at that time was grown the *very Babylon*, which he describeth, wherein was *Confusion and every evil work*, is apparent from the Histories of that Age.

Pope *Martin* dying *Anno* 1431. one *Gabriel Condelmere*, a *Venetian*, deſcended of a mean family, was Elected and aſſum'd the name of *Eugenius* the 4th, and holding a Conſiſtory immediately after his Coronation, ſuch a multitude flockt together, that the whole Pallace totterd, and the people run out in ſuch confuſion fearing it would fall upon their heads, that one Biſhop was *Kill'd*. Some Informers giving this new Pope notice that *Martin* his Predeceſſor had left *vaſt Treaſures* to his friends and Nephews, he would needs force them to ſurrender it to him, and in order thereunto Impriſoned the ſaid *Martins* Vice-Chamberlain, and great heart-burnings aroſe in the family of the *Colunni* againſt him. Pope *Martin* before his death had aſſigned a Council, and ſent thither as his Legate, *Julian* Cardinal of St. *Angelo*, who had began the meeting, but *Eugenius* had little ſtomach to Confirm it, becauſe they had been ſo *ſawcy* as in the very *ſecond ſeſſion* to declare—*That the Pope himſelf in thoſe things that appertain to faith is bound to obey a General Council, which if he refuſ'd to do, unleſs he repent, Let him be duly puniſht.* And indeed he endeavoured to play a Shamm, by offering to refer it to *Bononia*, under pretence that the *Greeks* (who were now upon ſome overtures for a *Reconciliation* with the Latin Church,) could more eaſily repair thither. But the Emperour *Sigiſmond* fearing *delays*, wrot to him very earneſtly of the *miſchiefs* that would happen by ſuch Tranſlation of the Council; and howmuch all Chriſtian Princes would be diſſatisfied therewith. And withall prepares to come himſelf into *Italy*, whereupon the Pope more out of *fear* than *good will*, approves of the Council of *Baſil*, and confirms the Legantine power of Cardinal *Julian*.

The Emperour *Sigiſmond* comes to *Rome*; but the Pope refus'd to Crown him, unleſs he would firſt promiſe to Ratify the pretended *donation of Conſtantine*, and alſo grant all thoſe things *de novo*, and ſwear forthwith to depart *Italy*: All which *Valla* cannot mention without Indignation,—*what* (ſaith he) *would be more abſurd than to be* crown'd Emperor, and at the ſame time renounce Rome to be *Crowned of him, who he confeſſeth and* (*as much as in him lieth*) *maketh Lord of the Roman Empire? And to Ratify a donation, which if it be true, leaveth to the Emperor nothing of the Empire? which I think Children would not have done.*

I ſhall not mention all the *quarrels* of this Pope, the greateſt part of whoſe times was ſpent in *Wars* and *Bloodſhed*; inſomuch that

that the Romans not able to endure his *Cruelties*, once drove him out of the City, making him run away in the habit of a *Monk*, and pelting him with dirt and ſtones, whence he retired to *Florence*, and remained there ſome time; but having by his friends again reduc'd *Rome* to his obedience, he uſed greater *ſeverities*, than ever, and notwithſtanding he had ſo approv'd of the Council of *Baſil*, yet now will needs diſſolve it, and accordingly recalls Cardinal *Julian*, his Legate, from thence; on the other ſide the *Fathers of the Council*, by their Letters firſt intreat, and afterwards admoniſh him to come thither himſelf, or at leaſt not to diſturb the peace of the Church, by offering to obſtruct their proceedings, but he perſiſting, and appointing another *Anti-Council* at *Ferrara*, they formally *Cite*, *Accuſe*, *Adjure*, *ſuſpend*, and at laſt *depoſe* him from the Popedome, and in his room Elect *Amades* Duke of *Savoy*, by the name of *Felix the Fourth*; who before led an *Hermits* Life on the Banks of the Lake of *Lauſanna*.

However *Eugenius* ſtill ſwagger'd as Pope in *Italy*, and having got together a *Conventicle* of Cardinals, (moſt of their own making) and others in *Ferraria*, in the year 1438. (and next year by reaſon of the Peſtilence removed to *Florence*,) *John Palæologus* the Emperor of the Eaſt, and ſeveral Biſhops of the Greek Church, upon a treaty that had been advanc'd for a *Reconciliation* between the two Churches, reſolved to have a perſonal Conference, and being at Sea, upon his Voyage for *Italy*, *Charles* the *7th* King of *France*, who ſided with the Council of *Baſil*, ſent forth a Fleet of Gallies into the Ionick Sea, to meet him; and acquaint him that the *lawfull Council* was held at *Baſil*, not at *Florence*, and therefore to perſwade him to Land in *France*, whence he ſhould be honourably Conducted to *Baſil*. But the Pope underſtanding this deſign, by large *Bribes* Corrupts the Admiral of the *French* Gallies, who willfully ſteering a *wrong courſe*, miſſes the Emperour, and ſo he Lands in *Italy*.

The preſence of this Emperour and the noiſe of an *Union* like to be patcht up between the *Two Churches*, added not a little luſtre to the Popes Council; yet the proceedings of the Council of *Baſil* extreamly troubled him, and againſt them he and his Councils publiſhed ſeveral Bulls and writings, wherein they bluſh not to affirm, *That it was ſo far from truth, That he ought to obey general Councils, that he then moſt merited when he contemn'd the*

Decrees

Decrees of the Council, and that this proposition —*The Council is above the Pope*, is *Heretical*; although both then and ever since it was and has been held and affirmed by all the Universities of Christendome; whence it will follow, that whilst the Roman Church boasteth her self superior to all other Churches, and the Roman Bishop above all other Bishops; by this Decree of *Eugenius*, the Bishop of Rome is made *superior to*, and of higher Authority than the *universal Church*, and consequently the pretended *Infallibility* of the Church, should be derived not now to the Romish Church, but to *one only man*; which shews him evidently to be *the Antichrist*, according to that Interpretation of St. *Augustine*, *de Civitate Dei*, *Lib.* 18. *Cap.* 2. That Antichrist should not not only sit *in Templo Dei*, in the Temple of God, but εἰς τὸν *In Templum*, *into the Temple*. As if he himself were the *Temple it self*, and he alone the Church. Besides by these Translations let the Christian Reader judge of that *Infallibility*, of the Church represented *in a Council*, since here he sees these *Two Councils*, at one and the *same* time, in one and the same question, do decree things directly *contrary*.

But 'twas not with *Paper-pellets* and *spiritual Thunders* that this stout hearted Pope Attaqu'd the Council of *Basil*, for a truce being concluded between the Kings of *England* and *France*, whereby the Soldiers on each part were dismiss'd, *Eugenius* subtlely Inveigles the Dauphin of *France* (afterwards *Lewis* the 11*th.*) who gathers up near 30000 of those disbanded Troops, and marches towards *Basil*, Colouring the Expedition with many remote pretences, but indeed with a design to *uproot* the Fathers there, and force them to break up. But they were no sooner entered the Territories of *Basil*, but the *Cantons* of *Switzerland* hastned to its succour and relief. And 4000 *Switzers* with incredible Valour stood the *Shock* of all the great Army, and continued the Battel all night, scarce 150 of them escaping, but thereby they put a stop to the enemies advance, and preserv'd the City and Council.

THE

The COURANT.

Inter Serpentes et ſcorpiones Nemo ſecurus Ingreditur.
St. Hierom.

Tory. FOr all your Fatling Catholick *Nat*, tho unhapily *Cag'd* ſince I ſaw you laſt, yet defies the *Wooden Ruff* and the *Whipping-poſt*. The good man avows to all the World, *He has done nothing to be aſham'd of.*

Truem. I told you then I ſhould not meddle with *the ſucceſs* of his preſent *Adventures*. Nor will I diſpute whether hebemore *meritorious*, better be friended, *leſs Guilty*, or born under more indulgent Stars than his Siſter *Cellier*. 'Tis certain their *ends* were the ſame, though they purſued ſeveral means, her ſtory of *Prances* being *Racks*, and *his* of Sir *Edmondbery Godfrey*'s *Killing himſelf*, being a like deſign to *Sham* that Murder from the Papiſts, and load the Juſtice of the Nation with ſcandal. But all I ſhall ſay is, that he had long ſince a prior right and Title to the *Pillory*, for (if he be not belied) this very *Loyal Proteſtant* was the Gentleman that beſides ſome Cart-loads of *bare fac'd Popery*, firſt Printed and Publiſht a certain Libell, the Reprinting of which from his Publique Copy, after it had many days haunted the Town, brought another to that *Ignominious ſtand*.

Tory. Prethee let *Nat* alone, he's ſafe enough, and I think at this juncture *your Faction* have little cauſe to boaſt.

Truem. I know not what you mean by *Faction*; for ſome Folks of late have got *new Dictionaries*, and they call Religion *Sedition*; the Nine and Thirty Articles, *Fanaticiſm*; drunken madneſs *Loyalty*; horrid damming and ſwearing, *zeal for the Church*; Traiterous Papiſts, *good conſiding ſubjects*; moderate Churchmen, *the worſt ſort of Whigs*; aſſerting liberty and property, (though in never ſo dutifull and legal a way) *Rebellion*; promoting a general good of the King and Kingdome, *Faction*; and endeavouring the ſafety of the Nation againſt Popiſh Conſpiracies, *a Preſbyterian Plot*.—But if by Faction may be underſtood, *a ſow-boyſterus Troubleſome* people, with as little *ſenſe* as *honeſty*, that

contrary

contrary to the rightful customes of the place they live in, bandy against and disturb the *Majority* (as suppose, out-number'd above one Thousand in three, and by persons of as good or better *Quality* every way than themselves) and struggle to overthrow the Right, Laws and Priviledges of the whole *Community*, and when with *Innovations*, *Noise*, *Shamms* and shamefull *foul practises*, they themselves have first industriously rais'd *Feuds* and *Combustions*, do then think to file them to the account of *such*, as justly and innocently oppose their lewd designs; if this I say may pass for a true description of *Faction*, then on my Conscience *Popery* and *Torism* are as errant Factions as ever pester'd a State.

Tory. Thou art always harping upon *Popery*; I tell thee once again, that party is not worth minding; where shall you meet a man that now adays will *own* himself, a Roman Catholick; now quoth *Roger*, we have taken the *Oaths*, *&c.* There's *Sing* and *Nevil* shall talk as zealously for the *Church by Law*, as any Country Curate, and is not this a happy Reformation?

Truem. A *Wolf* is never the less a Wolf, but the more dangerous, for wearing the *Lambs-skin* that he lately *worried*; I tell you there are still Papists in *England*, and *Bloody Traiterous* Papists and a damnable Company of them too; when was St. *Omers* and *Doway* more empty, and yet I'le warrant you *all the Jesuits* are not gone to Convert the Great *Mogul*. Do not their raskally hedge-Priests flutter up and down as thick as *Filfares*? who may not any day meet at 'tother end of the Town with Father *Mathew's* (my Lord *Peter's* Ghostly Tool) Father *Finchum*, (Brother to the *Right Worshipful*, in *Cromwel-shire*) Father *Witherington*,

—— (Who once in doleful dumps,
Being drunk, said *Mass* upon his Stumps:)

Cum multis aliis quos cum proscribere Nolo; strutting up and down streets, as briskly as if they hoped to sing *te Deum* in *Pauls*, and what business, think you, have these reverend Blades here?

Tory. Nay, how do I know? perhaps they only come over to turn *Informers* against Protestant *Conventicles*.—Do any of them Lodge in the *Savoy*?

Printed for *Langley Curtis*, 1682

The Weekly Pacquet
OF

Advice from Rome:

OR,

The Hiſtory of POPERY.

The Fourth Volume.

FRIDAY, June 7. 1682.

Crudeles Impiorum Miſericordiæ.

The Debates of the Bohemians *at the Council of* Baſil. *The Story of* Ziſca, *his wonderful ſucceſs and* Epitaph. *The uſe of the* Cup *permitted to the* Bohemians, *&c.*

AMongſt other Occurrences that happened at the Council of *Baſil* (which began to be Aſſembled Anno 1431. and continued ſitting almoſt 12 years) very remarkable were their proceedings with the *Bohemians*. How God had been pleaſed to enlighten that Nation with the knowledge of his *Truth*, and to diſcover to them the errors and wickedneſs of the Church of *Rome*, by the ſpreading of *Wickliffs Books* amongſt them, we have heretofore acquainted you. As alſo how thoſe *good ſeeds* were *cultivated* by the pains of thoſe laborious *Husbandmen* in the Lords Vineyard, *John Huſs* and *Jerome* of *Prague*, who were both cruelly martyr'd, (contrary to the *ſafe conduct* granted them) by the Council of *Conſtance*, about the year 1415. Whereby the Goſpel had taken ſuch *Root* amongſt the *Bohemians*, that all the powers of darkneſs could not pluck it up; yet of thoſe of them that re-

fused the Church of *Rome*, there were *two sorts*, some that only contended to have the use of the *Cup* in the Sacrament restored to the Laity, but in other Doctrines agreed with the *Romanists*; and these for that reason were commonly called *Calixstines* (from *Calix* a Cup;) the other not only complained of the *Sacriledge* of the Papists in that respect, but also pressed for the purity and simplicity of Religion in all Articles and Ceremonies, and these were sometimes call'd *Piccardines*, and sometimes *Taborites*, for the cause herein after mentioned.

You must note, after the burning of *Huss* and *Jerome*, the Nobles of *Hungary*, to the number of 50 and upwards, in the name of themselves and the whole Commonalty, sent Letters under their Seals, Dated 2 *Sept.* 1416, to *Constance* complaining thereof; as likewise did the Nobles of *Moravia*: But that *Bloody Conventicle* vouchsafed them no answer, but on the contrary stirred up great persecution against them, so that the *Hussites* were not only Excommunicated, but their Churches *broke open*, and their persons and goods every where exposed to violence, which occasion'd such a tumult on the 13*th.* of *July* 1419 at *Prague*, that the common people being enraged, threw 12 Senators of Old *Prague*, with the chief City Majestrate *out of the Windows* of the Senate House, who fell upon the points of Spears.

Pope *Martin* the 5*th.* *Anno* 1420, publickly excommunicates the *Bohemians*, Exciting the Emperor and all Kings, Princes, Dukes, *&c.* to take up Arms against them, *Intreating them by the Wounds of Christ, and their own Salvation, unanimously to fall upon them, and quite Extirpate that Sacrilegious and curs'd Nation, and withal promises* [so zealous and bountiful was his Holiness!] *an universal remission of sins to the most wicked person that should kill one* Bohemian *Heretick* — History of the *Bohemian Persecution*, p. 27.

But some small time before this, some thousands of those that profess'd the true Religion, finding they could not live peaceably in *Prague*, retired from thence to a stony Mountain about 10 Miles distant, which they named *Tabor*, and encompassed it round with a Wall and other fortifications, constituting there a kind of Common-wealth, and resolv'd to defend themselves by Arms, and hence they were call'd *Taborites*. The Emperour *Sigismund* spur'd on by these Incentives and large promises from the Pope of *gaining Heaven*, gathers a most puissant Army from

all

all parts of the Empire, and resolves utterly to extirpate these poor *Bohemian Hussites*. Who being in this sore distress, one *John de Trosnovie*, call'd *Ziska*, because he had but *one Eye*, of a Noble house, but mean fortune, yet great valour and conduct, undertakes to gather together the scatter'd people, and to *head* them against their Enemies, which he perform'd with such success, that *Æneas Sylvius* (afterwards Pope, and no friend to be sure to the *Bohemians*) who wrote the Story of those Wars, affirms his Atchievements will rather be *admir'd* than *believed* by posterity; for with handfuls of those poor unfurnisht people, he fought eleven several Battels with *Sigismund*'s numerous, well provided and fresh recruited Armies, and in all of them came off victorious, nay though in one of them he lost his *other Eye* and so was blind; yet afterwards he continued no less fortunate a Leader, so that at last *Sigismund* despairing to vanquish him, but by a *Treaty*, consents to declare him his Lieutenant, and allow him a Pension, on condition he and his followers would acknowledge him the said *Sigismund* as King. — But before this Treaty was fully perfected *Ziska* dies.

Some say that he should bequeath his *Skin* to make a *Drum* of, or that his followers should carry it about with them, thinking thereby to fright their Enemies, but this I conceive but a Fable, and yet 'tis little more than what our valiant *King Edw. the 1st.* did; who on his Death-bed, commanded that his *Bones well boil'd from the flesh* should in a fit Vessel, be carried about by his Son, 'till he had Conquer'd the *Scots*, telling his Son, that as long as he had his Fathers *Bones with him, none should overcome him.* This is certain, that after his Death the *Bohemians* call'd themselves *Orphans*, as having lost the common Father of their Country-man; nor will it be amiss to insert here his Epitaph written on his Tomb in the City of *Tabor*, as we find it before the History of the Abbot of *Ursperge*. — *I* John Ziska *rest here, in the skill of Military Affairs, not inferiour to any of the Emperours or famous Captains of old. A severe scourge of the* pride *and* covetousness *of* Clergy-men, *and a most valiant Defender of my Country. That which* Appius Claudius *being* blind *did for the* Romans *in well counselling, and furious* Camillus *in valiantly exploiting; the same have I done for my* Bohemians. *I was never wanting to the good fortune of the war, nor it to me. I have foreseen though* blind, *all advantages and opportunities of well*

doing, and with Ensigns displayd have fought eleven times in the open Field, ever victorious. It seemed to me most fit and honourable to take in hand the most just cause of the miserable and hungry, against the delicate fat and full-gramd Priests, and in this doing, I have found the assistance of God giving a Blessing to my arms; if their envy had not hindred it, no doubt I should have merited to be numbred amongst the illustrious men; *nevertheless my Bones lye here in this sacred place, without asking the Pope any leave, and in spight of his Teeth.* — John Ziska *the* Bohemian, *an Enemy of Priests that are covetous of dishonest gain, but in a godly zeal.*

After his death, the Pope and Emperour thinking the *Hussites* much discouraged thereby, as in truth they were, sent several great Armies against them, but still they were strangely discomfited, for the *Bohemians* (saith *Monstrelet*) *feared neither death nor torments, their very Women took arms and fought, and the dead Bodies of many of that Sex were found amongst the slain in several Battels.* Wherefore being not able to extirpate them by War, they are invited to come (in order to hearing their demands and giving them satisfaction) to the Council of *Basil.* Indeed most of the *Bohemian* Churches being sensible of the perfidious treachery used to *Huss* and *Jerome* at *Constance* were loth to send any Deputies thither, but the Nobility over-rul'd the matter, that some should be dispatcht to render a Reason for the Innovations in Religion laid to their charge.

Commissioners were therefore chosen and sent, amongst whom the most eminent were *John Rokizane* of *Prague*, and *Nicholas Episcopius* of the *Taborens*, both famous Divines, and of the Nobility, *Procopius* the General of the *Taborens*, and *William Rastka* Baron of *Postupiez*, and others, who being honourably conducted in their passage, and courteously received at *Basil*: They declared that at *Constance* they had been condemn'd unheard; though they held nothing but according to the Scriptures, and then exhibited the four Requests and Articles following, desiring that the Council would grant them, or allow them to defend them by Argument.

1. That the use of the *Cup* may be restored to the people, and that the Service of the Church might be in their own Tongue.
2. That Clerks or Ministers might usurp no Authority in Seculars.

3. That

3. That the word of God might be freely Preached without disturbance.

4. That there may be publick punishment of publick offences.

These Articles being read, the Popes Legate demanded if they had nothing else to propound, because he had heard it reported, that they affirmed that the Orders of Monks were from the Devil, *Procopius* made answer, from whence else, I pray, can they derive their original, which was instituted neither by the Patriarchs nor Prophets, neither by Christ nor his Apostles? However a Conference was appointed, and 40 days (some say 50) the Disputation lasted; and when the *Bohemians* could not be confuted by Arguments, they were at last wheadled into a composition; *John Rokisane* being himself corrupted with the hopes of an Arch-bishoprick, seduced others of the Commissioners, and so matters were subtilly carried, that leave being given by the Council, that they should enjoy the use of the *Cup*, in other matters they were brought to consent. These four Articles with some Explanations were afterwards named *the Concord*, and Commissioners were sent into *Bohemia* from the Council and Emperour, to declare that Realm was received again into the Bosome of the Church, and a *Diet* being there Assembled on that occasion, *Rokisane* very rhetorically explained and magnified the benefits of this agreement, whereby so much War, Bloodshed and Devastation, as otherwise might have happen'd to the Kingdom, was prevented, and now he was pleased to mention the *Pope* and *Cesar* in other Language than heretofore, when he was wont to stile the one the *Whore*, and the other the *Beast*. This *Rokisane* continued a pitiful Hypocrite long after, and at last died uncomfortably, Anno 1471.

The craft of the Council in granting the *Cup* to the *Bohemians* provided in all other things they would submit was considerable, for hereby they set at variance the *Calixstines* and the *Taborites*, and consequently prevented all their further endeavours of Reformation, and the pure professors of the Gospel, henceforwards were as much hated and persecuted by those that enjoy'd the use of the *Cup*, as by those that disown'd it.

It was no little grief to many, especially of the zealous *Taborites* to depart in this manner from the Doctrine and Discipline of Christ delivered to them by *Huss*, and return again to the pro-

fession

ſeſſion of the Church of *Rome*, nor could they ever be wholly brought over to embrace it, but the truth has remained ſtill amongſt them, and great *Perſecutions* have they ſuffered even to our times; as by the *Hiſtory* thereof brought down to the year 1632. and Printed at *London*, Anno 1650. appears.

To return to the Council of *Baſil*, the other moſt material Decrees they made, were, 1. That no Actions, Suits or Controverſies ſhould by *Appeals* be carried up to be decided in the Courts at *Rome*, which were above four days diſtant from thence. 2. A Regulation of the *Cardinals*, that they ſhould not be above 24 in number, and to exclude the Popes *Nephews* and Kindred from that office. 3. Againſt the payment of *Annals* or firſt fruits to the Pope. 4. Againſt Prieſts keeping *Concubines*. 5. They brought two *new Holy-days* into the Church, *viz.* The Conception and the Viſitation of the Bleſſed Virgin *Mary*.

As long as *Sigiſmund* the Emperour, and *Charles* the *7th.* the *French* King lived, who both favoured this Council, the ſame continued *Aſſembled*, but afterwards wanting ſuch friends to back them, it *mouldered* away inſenſibly, ſo that at laſt moſt of the Fathers and Ambaſſadours of the ſeveral Princes abandoning it, it was broke up and diſſolv'd.

And alſo *Felix* that by the ſaid Council had been elected Pope, was prevailed with to renounce that dignity, and reſign his pretenſions of Papacy to *Nicholas* the *5th*, the Succeſſor of Pope *Eugenius*, about the year 1450.

But remarkable it is with what kind of arguments this very Council (perhaps none of the worſt in the whole *Pack*) endeavour'd to ſilence the *Bohemians*, which appear out of the Letters of Cardinal *Cuſanus* (one imploy'd by the Council to manage the controverſie) in his 2 and 3 Epiſtle to the *Bohemians*, where he maintains theſe aſſertions: 1. *That the Scriptures can by no means be of the Eſſence of the Church, either begun or continued, but only of the ſeemly Order thereof.* 2. *That the Church is not known by the Goſpel, but the Goſpel by the Church.*

THE

The COURANT.

Tory. AH *Truman?* now do I expect to be pelted with *Droll* and *Railery* upon poor *Loyal Nat*'s perſecution laſt *Wedneſday*.

Truem. Never fear't *Tory*. I perceive thou art already in a ſtate of Mortification, your whole Brother-hood have of late put on their *Ash Wedneſday* Faces; I ſcorn to throw water on a *drown'd Rat*, 'tis your Tory generoſity to triumph over the miſerable. I am ſatisfied that the injur'd Juſtice and Honour of the Nation is vindicated in expoſing two of the Conſpirators, yet I would almoſt as ſoon have loſt an hand, as flung a *rotten Egg* at either of them 'Tis to me rather matter of *grief* than merriment to find ſuch ill Inſtruments imploy'd to abuſe the *Church of England*, and that Venerable name of *Loyalty*, by pretending to be *Sons* of the one, and *Friends* of the other, when *Popery* and *Diveliſm* are the only things they toil to advance. But eſpecially would it not make a man turn *Heraclitus* (I do not mean ſuch a *Motley Scoundrel* as lately Uſurps that name, but the good old weeping Philoſopher himſelf) to ſee ſo many *things* that wear the ſhapes of *Rational Creatures*, and call themſelves *Engliſh-men* and *Citizens*, and *Proteſtants* too, yet favour and encourage ſuch lewd Varlets. *Nat* indeed has had the luck firſt to *handſel the Engine*, but is it not notorious that the *Obſervator*, *Heraclitus*, &c. with their Abetters, puſh on the very ſame deſigns? and why then ſhould not they have neighbours fare? — But prethee, how go other affairs of greater conſequence?

Tory. Our friends have wrote to *Ireland* to put a ſtop to the Embarquing of any more *Swearing-Teagues*, being like to be ſufficiently furniſht and better cheap at home, *B*— and *H*— themſelves were not ſo perfectly *Satamiz'd* but ſome modeſty was left. They pretended at moſt but to tranſactions in *Cooks-ſhops* and *private Chambers*; but when men ſhall *give the Sun the Lie*, and with *Oaths rampant* run down the certain knowledge of 2 or 3 thouſand people at once, theſe are Blades that deſerve encouragement.

Truem. Much good d'ye with your ſtock, — but all this is nothing to the Point, what ſay you to the *Election of Sheriffs*?

Tory. I only ſay, as once upon a like occaſion, an *Eminent* Mouth

Mouth ſaid, after he had offered to lay 10 Guinneys to one on the wrong ſide, — *Alas! who ſhould have thought it!*

Tru. I confeſs two thouſand ſeven hundred to 1500, viz. *twelve hundred odds*, is ſome ſmall diſproportion, but by this, all the world may perceive what an inconſiderable intereſt theſe Sir *Troubleſomes* that make ſo much noiſe have, when brought to the *Teſt*, and how egregiouſly they miſ-repreſent things; a *Tory*'s tongue always runs high *Fullum*'s; *bounce* and *vapour* is his Dialect, he evermore turns to the magnifying end of the Proſpective, and is *pugnaciſſimum Animal* (as one of the antients calls a *Gander*) a creature that can rant and ſwagger, but let him come to ſervice, and he ſhrinks and dwindles, and proves a meer *Egyptian* Reed, that not only *deceives*, but *wounds* the hand that leans on him. Indeed how ſhould it be otherwiſe, ſince his vanity, roaring, huzzaing, ſwearing, *&c.* never afford him time to *think*, for 'tis obſervable, your *actions* were not more *extravagant* than your Pleas and pretenſions for them were *abſurd* and ſilly, and you were abundantly more *out-done* in *Reaſon* and *Argument* than in *Number*.

Tory. Hang me, if *Gadbury* and *L'Eſtrange* did not 3 moneths ago promiſe us ſucceſs; for that trick I'le ne'er truſt *Stars* and *Obſervators* again. We thought our ſelves profound Politicians, and that we had laid a train of ſmall *Shams* and little tricks that would infallibly have done the work, and hang'd up all the *Whigs*, that is, all that are ſoberly *loyal* and oppoſe *Popery*, before *Chriſtmaſs-day*.

Tru. Yes, you had twenty pleaſant Crotchets in your Noddles, but above all, that was a *dainty one* of the 4000 Guinneys offer'd. Really the Gentleman deſerves rather to be *Sainted* than *Sheriff'd*, that withſtood ſuch a *charming temptation*. Tell me in earneſt, are not you yet aſhamed of that *whisking Lie?* what a black deſign muſt that needs be at bottom, that muſt have ſuch ridiculous fictions, horrid practiſes, and lewd ſhameful arts to promote it?

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, July 14. 1682.

Singuli decipere *et* decipi *possunt*: Nemo *Omnes*, *Neminem* Omnes *fefellerunt*.—Plin paneg.

The manner of the Interview *between the* Patriarch *of* Constantinople, *and* Pope Eugenius *the* IV. *The matters in debate between them An Accommodation pretended to be made. But the* Greeks *refuse to stand to it.* Constantinople *taken by the* Turk.

HAving in our last, related the *Transactions* between the Council of *Basil* and the *Bohemians*; it will be now no less Convenient to set forth what passed between *the Greeks*, and Pope *Eugenius*, at his pretended Council at *Ferrara*, as well for that it happened about the same time, as for the near *Resemblance* both in the *occasion*, *management*, and *Issue* of both Treaties; for each of them was in order to an Accommodation, to which they were Inveigled by Bribes and ill practises rather than strength of Argument, and though a kind of *submission* to *Rome* in both cases was *patcht up* by the Deputies or Commissioners, yet the same was presently disown'd by their *Principals* and came to no effect.

We have told you how *Eugenius* the 4th (though depoſed by the Council of *Baſil*) yet took upon him ſtill as Pope, and *Conventicled* an *Anti-Council* at *Ferrara*, (though, becauſe removed from thence to *Florence*, 'tis commonly call'd the *Council of Florence*,) to which, we briefly acquainted you that the Emperour of *Conſtantinople* with his *Patriarch*, and ſeveral Biſhops, Repaired. The occaſion whereof was this,—

Almoſt Fourſcore years before, *John Pakeologus* Emperour of the Eaſt, being infeſted with a people called the *Triballi*, unhappyly makes a League with *Amurath* the Third, Emperour of the *Turks*, and conſents to admit *Threeſcore Thouſand* of *Amurath's* Forces into *Europe*, which were wafted over by the *Genoeſe* Gallies, and eſtabliſht their Metropolitan ſeat at *Adrianople* in *Thrace*. They had not long been entertain'd, but according to the uſual courſe of *Forraign Auxiliaries*, inſtead of aſſiſting they were for driving out or ſubdueing thoſe that Invited them thither, and being now by continual *new Acceſſions* of Numbers and fortunate ſucceſſes grown formidable to *Conſtantinople* it ſelf, which they already *threatned*, and in very few years after actually made themſelves Maſters of, the poor *Grecians* being in this diſtreſs, their Emperour made Application to other *Chriſtian Princes* for ſuccour, and eſpecially to the Pope, as a *Maſter wheel* in that affair. But his *crafty Holineſs*, who never does a Courteſy *Gratis*, hoping to make an advantage of their neceſſity, tells them he is willing to procure them Aſſiſtance, but they hold ſeveral Heterodox tenets, as denying *Purgatory*, maintaining there muſt be Leaven for the Bread for the Sacrament, and eſpecially denying *Peters Primacy*, and not ſubmitting to him as ſupream Univerſal Biſhop, and if they would reform themſelves in theſe matters, they need not doubt of aid, and for their ſatisfaction he would call a *General Council*, where the ſeveral points ſhould be fairly debated, *&c.* The Emperour being thus ſtraitned, conſents thereunto, and brings with him *Joſeph* the Patriarch of *Conſtantinople*, and a great train of his Biſhops; tranſported by the Gallies of the *Venetians*, the Countrymen of *Eugenius*,

The Formalities of Greeting between this *Weſtern Pope*, and *Eaſtern Patriarch*, are very remarkable; which I ſhall give you from the Original Acts of the Council of *Florence*, written in *Greek* by ſome of the Attendants of the *Conſtantinopolitan* Biſhop

Biſhop — Καὶ περὶν ἐξήκειν πρωΐαν ὥραν τῆς ἡμέρας ὁρῶμεν τὸν Καρίσινὸν &c. *In the Morning before the firſt hour of the day, we ſaw* Cariſtinus *come running to us, ſent from the Emperour, who acquainted the Patriarch, that the Pope expected that his* Great Holineſs [ἡ μεγάλη ἁγιωσύνη, for you muſt note, the Patriarch aſſum'd the title of his Holineſs as well as the Pope,] *ſhould go to him and adore him and kiſs his feet, and the Emperour had already inſiſted and contended three days, that the ſame might be waved, but could not obtain it, of which in the mean time he thought fit to Adver tiſe your Great Holineſs, that you may know in what manner you muſt approach him. This was irkſome news to the Patriarch, who expected to be received in a far different way and with greater marks of Affection and eſteem. For whilſt he was at* Venice *he had thus declared himſelf to one of his Domeſtick Favourites, diſcourſing about the Pope — I have determined with my ſelf, that if the Pope be a perſon of more years than I, then I will eſteem him as a Father, if of equal years I will carry my ſelf towards him as a Brother, but if he be younger than I, then I will regard him but as my Son: And my mind is, that if there be any meet Pallace neer to his, that hath a private paſſage from one into the other, I will take it up for my Quarters, that I may privately go to him, and he likewiſe to me again,* &c. [*thereby to void priority of viſits and Ceremony*] *wherefore when now he heard talk of* Kiſſing his Feet, *he was aſtoniſht; however he proceeded, and we came (when the Courts were all ready full) to* Ferraria, *and ſtaid right againſt the Caſtle, near the Bridge, and before noon there came ſix Biſhops in the Popes behalf to Congratulate the Patriarch, who told them, That he owed not the Pope any ſuch Salutation as Kiſſing his Feet, but for as much* (ſaid he) we be Brethren *let us Embrace and Kiſs each other in Brotherly manner, elſe I will do nothing. The Patriarch alſo had other Speeches concerning that matter, unto which they made anſwer, and the Patriarch adviſ'd with all the Biſhops that came with him about this weighty affair, who all* (Nemine Contradicente) *Voted* Ὅτι οὔτε, οὔτε δίκαιον ἔστι, οὔτε πρέπει, οὔτε συμφέρει γενέσθαι. *That the ſame* [The Toe Kiſſing] *was neither* Juſt *nor ſeemly, nor* profitable *to be done. But the Popes Biſhops return again in the morning, and with repeated inſtances preſs the Kiſſing of the feet, to which the Patriarch anſwers, from whence hath the Pope that Right? ſhew us what Synod hath beſtowed it upon him? or where is it written? eſpecially ſince the Pope calleth himſelf the Succeſſor of St.* Peter? *Then the*

Bishops told him that it was an antient Custome of the Pope, that all persons salute him in that manner, Bishops, Kings, the Emperour of Germany *himself, and the Cardinals who are greater than the Emperour,* (here's Divinity for you!) *in as much, as they are persons* Consecrated. *Whereunto the Patriarch reply'd, That this was a new Invention, I will not* (quoth he) *assent unto it, I will never do it, but if the Pope be pleased that I salute him Brotherly, according to our antient manner, in that sort I will go unto him, but if he refuse that, I will have nothing to do with him, but will return back again.*—Thus far the said *Greek* Synod.

You see he was very *resolute*, and here was a *long Voyage* like to be spoil'd and come to nothing; but at last an *Expedient* was found out, *viz.* That whereas the Pope thought to have made the Patriarch kiss his Feet in a full Assembly *publiquely*, he was forc'd to receive him and take that Homage in his *Privy Chamber*, the Cardinals only being present.

But then a new difficulty arose, about the order of sitting in Council, who should have the *uppermost* place, the Pope contended, that the *Grecian* Emperour and Patriarch with the Orientals should sit on the *left side* the Church, and the Western Bishops on the right hand, and himself at the higher end of all, in the middle, as head of them all, in a more eminent Seat. The Emperour on the contrary, pretended the place belonged to him, At last it was agreed the Western people should sit on the *right* hand, the Eastern ones on the *left*; Pope *Eugenius's* Throne placed by the High Altar; the *Roman* Emperours (though absent) in the next place but some degrees lower; and equal with him the Cardinals. The Emperour of *Greece* had his Throne set right against the Popes, and on his left hand, but a little lower sat the Patr. of *Constantinople*, and equal with him, were the seats of the *Legates* of the Three other *Eastern Patriarchs*, and of the Archbishops and Prelates, *Ordine quisque suo*.

Being thus at last seated, the 4 principal Controversies debated between them, were. 1. Touching the procession of the Holy Ghost, the *Greeks* not acknowledging that he proceeded from the Son, but only from the Father, and therefore charged the *Latines* that they had added the word, *Filioque*, and *from the Son, to the* Creed. 2. About the Bread used for the Sacrament. The *Greeks* contending, that it ought to be Leavened, the *Romanists*, that it must be unleavened. 3. About Purgatory

which

which the *Greeks* denyed; and the last (tho principally intended) about the Popes Primacy and being supream head of the universal Church, which they would not acknowledge.

These points were argued strongly on both sides in the said Council: (and so they have been also in Books, I my self have now by me a Catalogne of 19 Learned *Greek* Authors who have wrote against the *Latine* Church.) But the most prevalent reasons 'tis supposed that sway'd with the *Greeks* were, the necessity of the Empire, and the hopes of the Forces to assist them, together with the Popes Artifice in making Two of the most Learned of the *Greek* Bishops Cardinals, *viz. Isidore* Bishop of *Russia*, and *Bessarion* Bishop of *Nicea*; winning them to favour his pretensions; in fine an Instrument of union is mutually concluded upon, in the year 1439. beginning *Lætentur Cœli*, *Let the Heavens Rejoice*, &c. Whereby the procession from both Father and Son was acknowledged, and that the Sacrament may be indifferently Celebrated with Bread Leaven'd or Unleaven'd, That the Souls of the Faithfull that have not fully satisfied for their Sins, do go to Purgatory, and that the Pope is head and Sovereign over the whole Church. But *Michael* Bishop of *Ephesus* with others stoutly withstood the same, especially the two last Articles. And *Joseph Patriarch* of *Constantinople* immediately after his Subscription died suddenly, falling down with the Charter of Union in his hand. Pope *Eugenius* would have had the *Greeks* proceed to chuse another Patriarch, promising to ordain him without money, [no small kindness I'le promise you, from a Pope!] But they perceiving what the Old Fox would be at, *viz.* That as he had got his Supremacy acknowledged under their hands, so he might enter into actual possession thereof, and begin to Exercise it over their new Patriarch, refused the same, alledging by their Laws and Customes, that their Patriarch could not be chosen any where else, but at *Constantinople*, for he must be Consecrated in his own Church, *&c.* Whereupon the Pope much against his Inclinations, takes his leave of them, and suffers them to depart.

But no sooner were these *Prelates* returned home, and given an account of their proceedings, but they were *Rejected* by their Churches and Brethren, as having *Betray'd* them into unjust slavery to the Bishops of *Rome*, which they would by no means submit to, nay so offended they were, that they *Excommuni-*

cated

cated all thoſe that conſented to the aforeſaid Union, and when they died caſt them like *dogs* into ditches, denying them the Honour of Chriſtian Burial. And ſo they and their poſterity ſtand out in oppoſition to the Church of *Rome* to this day, but by reaſon of the oppreſſion they live under, are very Ignorant and (as the natural Conſequent thereof) *ſuperſtitious* admirers of their own Rites and Ceremonies. I my ſelf have convers'd with ſome of their Prieſts whoſe *Beards* and *long hair* (for they are as ſtiff for *that*, as Popiſh Prieſts are for *Shaven Crowns*) were the main Teſtimonies of Learning or Theology they could produce. *Latine* few of them underſtand, for they have not Schools for it, nor are they Criticks in the true antient *Greek*, (for the Language is now no leſs degenerated than the people;) yet there are here and there ſome, few Indifferently well Learned amongſt them. The Fathers they moſt adhere to and Reverence are *Chryſoſtome*, *Baſil*, and the Two *Gregories*, the one ſurnamed *Niſſene*, and the other *Nazianzen*. Their *Liturgy* is ordinarily that of *St. Chryſoſtome*, but on *Feſtival* days they uſe that of St. *Baſil*, which being both written in the antient or Learned *Greek*, cannot much more edifie their vulgar, than *Latine* Service doth our illiterate *Papiſts*.

Not long after this Congreſs at *Ferrara*, *viz.* in the Raign of *Conſtantine* Son of the ſaid Emperour *John Palæologus*, the City of *Conſtantinople* was ſubdued by the *Turks*, *Mahomet* the *Great*, Inveſting it by Sea and Land with an Army of Five Hundred Thouſand, and after 54 days *Seige* ſtorm'd and maſterd it, on the 29*th* of *May*, 1453. Murdering young and old, and Commi.tting all kind of Cruelty and Barbarity, and in the *Turks* hands it has ever ſince remain'd being now the Metropolis of the *Ottoman* Empire.

Some that are much at leaſure, have obſerv'd it as I Know not what fatality, that as this City was firſt made famous by a *Conſtantine*, the Son of an *Helena*, a *Gregory* being alſo Patriarch, ſo it was loſt by a *Conſtantine*, as *Auguſtus* was the firſt that the Son of *Helena Gregory* being alſo Patriarch, eſtabliſht the *Roman* Empire and *Auguſtus* the laſt.

But I think the baſe humour of the Citizens is much more to be taken notice of, who when their Religion, Lives, Liberties, Eſtates, poſterity and all were thus at ſtake, and though they were exceeding Rich, were yet ſuch ſordid Miſers that they would not part with any money to pay the Soldiers that were to defend them, but chuſe rather to hide it in the Earth, and ſo haſtned their own Ruine by diſcouraging the Soldiers, and deſervedly loſt both their adored *muck* and their more *uſeleſs* Lives, and their poſterity remain the moſt miſerable *ſlaves* in the Word to this day.

THE

The COURANT.

Tor y. WHat does this Pacquetting fool mean by this old known ſtory of the City of *Conſtantinoples* ſordid niggardly, Couardiſe? If they had a fancy to bury their *Gold* and their *Conſciences*, and ſave their pence in Coffers and *dunghills* for the *enemy*, rather than expend them for their *publique ſafety*, and ſo become both *ſlaves and Beggars*—what's that to us.

Truem. Nothing that I know of, but—*Aliena pericula Cautos*, for there may have been folks in the World ſince 1453, or at leaſt may be hereafter, who when their Religion Lives, juſt antient priviledges, *&c.* may be as much at hazard, as thoſe of the *Conſtantinopolitans* were, and from a people altogether as *Ill principled*, and no leſs *ſavage* than the *Mahumetans*, may yet be ſo far from breaking a Bagg to prevent the impending ruine, that they ſhall ſcarce ſtir a foot, nor beſtow a little *Breath* and *Sweat*, not ſo much as hold up an *hand*, nor ſpeak a ſeaſonable *word* in defence of undermined Religion and Invaded Liberty.

Tory. Well! I'le ſay that for *our folks*, we ſpare for no pains nor *Coſt* —— To *undoe* our ſelves and our Neighbours. How many Cabals, Tavern-Conventicles, private Treats, *&c.* have we had of late! There's Loyal *Nat* ſcribles on at the old impudent rate, as if he defy'd all *Juſtice*, and Courted Preferment from the *Pillory* to the *Gallows*, and then the Indefatigable *Obſervator* fills the Bog-houſes in Town with *Antipendiums*, *flams*, *ſhams* and *Forty ones*, that old wretch (were he not well paid for't) would live a Dogs life amongſt them, for the *Whigs* have had a Company of *plaguy Books* out of late, there's the unanſwerable *Julian*, The Roguiſh *Hiſtory of Whiggiſm*, the *Samaritan*, and I know not what all.

Truem. Yes, and the third part of the *Conformiſts Plea for the Nonconformiſts*, ſuch a modeſt rational and truly Chriſtian diſcourſe, as one would think ſhould Convince any ſoul that reads it.

Tory. Convince me no *Convinces*; I thank God I never read any Books but *L'Eſtranges* and thoſe that are Printed for

Bew.

Ben. Took, and they ſatisfie me abundantly. But they ſay there's another *Bloody* thing abroad, call'd *Elymas the Sorcerer*.

Truem. Yes, a ſhrewd unpleaſing diſcovery; it ſeems all the *Popiſh Tools* do not herd amongſt the *Fanaticks*.

Tory Hang Father *Mambourgh*, what will you believe a *Jeſuite?*

Truem. No, Hang him, and all the ſociety too, ſay I, and all that adhere to 'um, but yet when ſome *Jeſuits* were hang'd in earneſt, I remember there *were* plenty of *Tory-fools* ready to believe 'um, who knows but ſome people may be ſtill as ſimple?

Tory. Prethee, leave tattling of theſe Phamplets, and let's talk of that which *all the World* talks of, who do you think will bechoſen *Sheriffs?*

Truem. What a *fooliſh* queſtion do you ask, juſt as if you had been Huzzaing at the *Towzer?* is not the buſineſs already *fairly* decided, agreable to preſcription, Charter, common reaſon, and the very Conceſſions of the party firſt oppoſing? have not the ableſt Lawyers in the Kingdome given their opinion? Can any thing be more *home* than *Turners Adjudged Caſe?* are not Ten parts in Twelve of the whole City (even hundreds of thoſe who Polled contrary) now ſatisfied? Is there the leaſt colour or ſhadow of Argument to the contrary? To break through all this, will it not be to overturn the very baſis of the City Government? A new way of deſtroying the Charter without a *quo Warranto?* And yet at laſt impracticable, for, alas! Right is Right, and 'tis not Tricks and Huzza's can alter it: The law is true ſteel Twill not long *ſtand bent*, but in time always *Cuts their fingers* that miſimploy it, nor can any man be *Counter-ſecur'd* againſt it. Becauſe the *Dog-days* are comming on, do you think any body *ſo mad* as to hazard the expoſing themſelves to *Ten Thouſand* juſt *Actions, Indictments, Impeachments, and* God knows what elſe, meerly to comply with an odd Capricious humour?

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The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, July 21. 1682.

Probitas Laudatur, & alget.

The Turk *Appeals to Heaven againſt the* perfidiouſneſs *of the Chriſtians, occaſioned by the* Pope. *Memoirs of Pope* Nicholas *the* V. *His diſpenſation in a Caſe of* Witchcraft. *Pope* Calixtus *the* III. *his* Indulgences, Saint-making, *&c.*

WE have not done with Pope *Eugenius* the 4*th*, till we have acquainted the Reader with that remarkable occurrence, which formerly we occaſionally mentioned, (yet not here to be omitted in its proper place) *viz.* How that *Uladiſlaus* King of *Hungary* having concluded *a Peace* with the *Turk*, Pope *Eugenius* who was of a *robuſt Hectorly* temper and himſelf continually entangled with Wars, diſpatches Cardinal *Julian* to that King, promiſing him ſome aid by Land, and alſo the aſſiſtance of a Navy by Sea to Embarraſs the Enemy, if he would fall upon them ſuddenly notwithſtanding that League. The King urg'd the obligations of Amity he was under by the Treaty, but the Pope who is always an *Alexander* and prepared with Tools to *Cut aſunder* thoſe

knots he cannot fairly untie, tells him that's but a fooliſh ſcruple, for no Treaty was good, nor League valid that was made with the Enemies of Chriſt without his, the ſaid Popes Licenſe, Command and Ratification, being Chriſts *plenipotentiary* in that behalf; by theſe Inſtigations from one of ſuch boaſted Sanctity, the King was Inveigled to *break his Faith* with the *more faithfull Infidel*, and to fall upon the *Turk* unawares not dreaming of any Hoſtility. But obſerve how juſtly providence Reveng'd this horrid perfidiouſneſs, when *Amurath* the *Turkiſh* Emperour (ſaith *Bonfinius* in his *Hungarian* Hiſtory, *decad* 1. *lib.* 6.) ſaw himſelf diſtreſs'd and his Army put to flight by the *Hungarians*, he pull'd forth of his Boſom the Articles of Peace ſolemnly ſworn unto between *Uladiſlaus* and himſelf, and ſpreading it abroad with eye ſtedfaſtly lift up towards Heaven, *Behold! Behold!* (ſaith he) *O Jeſus Chriſt; theſe are the Covenats of Peace which thy Chriſtians have made with me: They have holily ſworn by thy Divine Majeſty, but Treatcherouſly have violated the Faith given in thy Divine name, and perfidiouſly denyed their God; now O Chriſt. if thou be God, I beſeech thee Revenge here theſe* thine *Injuries, as well as mine, and to them that as yet acknowledge not thy Name, ſhew the puniſhment of violated Faith, and revenge ſo notorious a Perjury.*

Scarce had he utter'd theſe words, when his Forces began to Rally, and the ſucceſs of the Battel which before ſeem'd deſperate Enclin'd to his ſide, which ended in an Intire Victory, King *Uladiſlaus* a Prince of exemplary Valour and Generoſity, being himſelf *ſlain* in the field, and Cardinal *Julian* the Popes Legate wounde', and in his Retreat killed by the Chriſtians themſelves, as being the *Author* of this miſerable deſeat, by that *diſloyalty* of which he was but the Inſtrument from the Pope: This happen'd *Anno Chriſti* 1444. and by this Victory the *Turk* gain'd an Inroad into *Hungaria*, and from thenceforwards daily prevailed againſt Chriſtendom. And here we may take notice of the prevarication and flattery of *Platina* in his *Lives of the Popes*, (eſpecially in the latter par near his own times, for that Hiſtorian himſelf died about 40 years after, *viz.* 1481) if it be not rather the *Legerdemain* of *Onuphrius* and others, who in many places have *Caſtrated*, *altered*, and *added* unto the true antient *Platina*, as by ſome of the firſt *Editions* plainly appears. But in

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the *Platina* we now commonly have this Treacherous prank of this Pope *Eugenius*, is thus cunningly *ſlubber'd over*.

Uladiſlaum Polonem Regem cum Juliano Cæſarino diacono Cardinali in Turcos miſerit: Quorum de numeris ad Triaginta Millia in prælio cæſa, inter Hadrianopol n Danubium ſunt, licet in tanta Victoria ipſe cum Cardinali ab Hoſtibus Interfectus ſit. Conſtans præterea in pactis ſervandis eſt Habitus, niſi quid pollicitus fuiſſet, quod revocare quam perficere ſatius eſſet. He ſent Uladiſlaus *King of* Poland *with Cardinal* Julian *againſt the* Turks [not a word of the Peace in being, nor other Circumſtances will this *Pontificion Biographer* tells us] *of whom Thirty Thouſand were ſlain in one Battel, though yet at the ſame time both the King and Cardinals were ſlain. This Pope was accounted conſtant in keeping his word, unleſs he had promiſed ſomething which 'twas better to Revoke than perform*—By theſe laſt words, they would pallitate their Popes *Roguery* in this affair, but the *German* Hiſtorians were more honeſt than to Conceal it, Nay *Æneas Sylvius* (afterwards himſelf a Pope) *L.* 1. *Epiſt.* 81. takes notice of it, and acknowledges That *God by this ſignal Over-throw taught us, as it were from Heaven, that Oaths ought not to be kept, not only with the Domeſtick friends of the Faith, but alſo with the Enemies thereof.*

Pope *Eugenius* went the way of all fleſh *Anno* 1446. To whom ſucceded one *Thomas de Sarzana* by the name of *Nicholas the fifth*, who had been Imploy'd by *Eugenius* in *Germany* to compoſe the differences, and take the Emperour from ſiding with *Felix* (formerly Duke of *Savoy* who was Created Pope (as we told you lately) by the Council of *Baſil*, and was ſtill living) during this negotiation, he Contracted a friendſhip with the before mentioned *Æneas Sylvius*, and ſuch favour in the Imperal Court, that ſoon after he came to the Chair, *Felix* the Anti-Pope finding himſelf abandon'd voluntarily reſign'd his Pope-ſhip *Anno* 1449. and accepted of a *Legates* place under *Nicholas*; and ſo the *Schiſm* (as they call it, that is having two or more Popes at once, and this was juſt *the Thirtieth* of that kind) which had laſted almoſt Ten years, was *ſoder'd up* and Cured.

The year 1450. was the great *Jubilee* held at *Rome*, an excellent *Fair* for the Popes Merchandize, and which brought him in abundance of Money—*Tanta multitudo Romam venit, quanta nunquam antea*, *There came* (ſaith Platina) *ſuch a power of People* (the world was always full of fools) *to Rome as never the*

like was seen, and one day there were 200 men and 3 horses and a Mule Kill'd upon Hadrians-Bridg by reason of the Crowd.

The next year the Emperour *Frederick* takes a Journy into *Italy*, as well to be *Crown'd* as to *Marry Leonora* the King of *Portugals* Daughter, Pope *Nick* being naturally a *Coward*, was very apprehensive, lest *Frederick* calling to mind the antient Right and Authority of his predecessors should take upon him the Rule and Government of the City, and thereof Fortified the Capital and Castle of St. *Angels* and all the Gates, *&c.* But he was more afraid than hurt, for *Frederick* had no such design against him; but being Crown'd and Married and magnificently treated for sometime at *Rome*, peaceably returned into *Germany*.

When *Constantinople* was beseiged by the *Turks*, the *Greeks* (saith *Antonius part.* 3. *Tit.* 22. *C.* 13) sent Ambassadours to Pope *Nicholas* Imploring his assistance of men and money; but *Nicholas would not hear them*; yet *Platina* would make us beleive he was so much *afflicted* for the loss of the City, that it was one of the causes of his *Death*, which happen'd *Anno* 1455.

'Tis a remarkable odd story which *Bodin* in his *Demonomania*, and *Jacob Sprenger* the Inquisitor of Witches, in his Book Intituled *Malleus Maleficarum* tells of this Pope, *viz.* That a certain *German* Bishop being sick, for whom *Nicholas* had a great kindness, he understood by a Witch [the Divel it seems was these Holy Fathers *Oracle*] that his indisposition proceeded from Witchcraft, and that there was no way in the World to Recover him but by a contrary Charm: by which the Witch her self that had bejuggled him must die: He therefore sends Post to *Rome*, and begs Pope *Nicholas* leave, to be Cured by this *White Witch*, and accordingly his Holiness grants him a *Dispensation* both as to *Imploying* the *Witch* and the *Murther* that was to follow, the Bull alleadging that he allow'd that same, because of two evils we are to avoid the Greater, [the Popes worship had forgot *that we are not to do evil that good may come on't*, indeed that *maxime* has no place in the Roman *divinity*, for by Blood and Murder, force and fraud, perjury and all kind of villany they pretend to advance the Glory of God, true Religion and Holy Church,] well! this License being arrived, the Witch under the Popes Blessing and Authority, at the Bishops Intreaty undertakes the *Job*, and ply'd her business so much (I cannot say so *well* that about Midnight the Bishop was perfectly restored to health, and

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at the very same Instant the disease passed into her that had bewitched him, whereof she dyed.

We come now to *Calixtus* the third, named before *Alphonsus Borgia*, who was no sooner Elected but he denounc'd War against the Turks, saying that he had long since *vow'd* the same; and in testimony thereof shew'd a note formerly subscribed with his own hand, in a certain book containing the words following:— *Ego Calixtus Pontifex Deus omnipotenti voveo, & Sanctæ Individuæ Trinitati me Bello, maledictis Interdictis, execrationibus & damnis quibuscunque rebus potero Turcos Christiani nominis hostis fœvissimos persequturum.* I Pope Calixtus *do vow to Almighty God and to the holy undivisible Trinity, that I will persecute the* Turks, *Enemies of the Christian name, by Wars, Curses, Interdictions, Execrations, and by all other means that I can.* 'Twas a riddle to all present, how he should qualify himself with the Title of Pope so long before he was Elected, but it seems the mans head ran much upon it, nor were the Threatnings of such an old *decripi'e* fellow (for he was about Fourscore) very terrible.

However, in pretence at least of Carrying on this *Sacred War* he laid *a Tenth* on all the Clergy of Christendome, and publish'd a *Croysado*, according to Custome, granting thereby full Remission of sins to all that should Contribute to that expedition, provided that once in their lives, and once at their death, they were *Confessed*; and also gave Authority to whomsoever would give *Five Ducats*, to Absolve and dispence in many cases; *Alphonsus* King of *Naples*, and *Philip* Duke of *Burgundy*, were admonished to *Cross* themselves, (that is to *serve in person*, for in such cases, all both Soldiers and Commanders wore *Crosses* on their outward Garments) but as the business was suddenly started, and for a spurt carried on with wonderfull vigour, so in little time the zeal abated, and the preparations declin'd. Some few Gallies the Pope did equipp and put out to Sea, that did the Turks some damage, and sent a Friar with great presents to the King of *Persia* and the Cham of *Tartary*, perswading them likewise to fall upon the *Turk*.

For a blessing on these Enterprises, he ordain'd that a *Bell* should every day between Noon and Evening be *Toll'd*, at the sound whereof, whoever did on their knees mutter over 3 *Ave Maria's* and *Pater Nosters* should have three years and three fortieth parts of Indulgences [that is to say, for three years a

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man might live as he liſt, and defie both *God and the Divel*, and for the reſt of all his ſins being divided into Forty equal parts, every time he mubled over three *Ave's* and *Pater's* at the tinkling of that Bell, three of thoſe parts ſhould be wip'd off the ſcore, ſo that Foureteen *bouts* would Ballance the *whole* Account.] He likewiſe appointed a General *proceſſion* or Letany the firſt *Sunday* of every Month, in which whoſoever aſſiſted ſhould obtain ſeven years and a ſeven fortieth part of Indulgences, beſides a Prayer in the *Maſs* for Victory over the Infidels, and he that ſaid *That* had three years Indulgence.

If all theſe *Baits* of devotion would make men *Saints*, he yet had *another trick* would do the feat, and that was *Canonization*, which he beſtowed one *Edmund* of *Canterbury*, one *Vincent* in *Spain*, and ſeveral others, that as little deſerv'd that Title as he had juſt power to beſtow it; which *Beſſarion* ſeeing, and eſpecially how raſhly and indirectly the ſame was manag'd, was not a little ſcandaliz'd thereat—*Theſe New Saints* (quoth he) make *me doubt of the old*—*Langeus* in præfat.

But he that was for obtruding *Saints* upon *Heaven*, was no leſs buſy in robbing Princes of their Rights upon Earth, for *Alphonſus* King of *Naples* dying, this *Calixtus* publiſht his Bulls, declaring that the Realm of *Naples* being vacant, appertain'd only to him as a *Fiefe* of the Church, and commands *Ferdinand* the Son of *Alphonſus*, that neither he nor any other ſhould call himſelf King thereof, on pain of *Excommunication*; whereupon Wars were like to enſue, but the ſame was happily prevented by the Popes death, who was called out of this World in the year of our Lord 1458, leaving behind him in his Coffers *One Hundred and Fifteen thouſand pieces of Gold*, as *Platina* affirms, a Treaſure very different from *His*, that ſaid—*Silver and Gold have I none*, and yet theſe *Money monging* Popes are not aſham'd to boaſt themſelves his Succeſſors.

THE

The COURANT.

Unum aliquem voluptate ac deliciis fluere, gementibus, undique ac lamentibus aliis, hoc non eſt Regni ſed Carceris *eſſe Cuſtodem,* Tho. Mor. Utop.

Truem. WHether ſo faſt man?

Tory. To the new *Academy.*

Truem. What? to learn to ride an Hobby-horſe, and practice the noble ſcience of defence with Bean ſtalks and Bull ruſhes?

Tory. No, no, our's is not Monſieur's vaulting-room, but a *Schola Illuſtris*, that undertakes to new-model all Arts and ſciences.

Truem. A gallant enterprize! as how I prethee?

Tory. Why firſt we begin with *Grammer*, and Correct the old faſhion'd uſe of words and Phraſes; as for Example, to Elect two perſons ſhall henceforwards mean, *to chuſe but one*; the leſſer party is to be call'd—*A Majority.* Confirmation ſhall ſignifie *He-go-mad*, or a *fatal neceſſity* of approbation without a dram of *free-will* in the Caſe; and to *deſire* people to do a thing muſt be interpreted, that you do thereby *actually* do it your ſelf in ſpight of their teeth; in *Geometry* and *Arithmetick* our Doctors of the Chair teach, that a *part* is *greater* than the *whole*, and Twelve hundred more by a bundance than Four and twenty hundred. *Logick* they affirm ought not to be the Art of *Reaſoning* but of *Scolding.*

Truem. Nay then by my Vote, *Roger L'Eſtrange* ſhall be conſtituted *Logick-Reader* to both Univerſities.

Tory. I muſt tell you there are ſome there think themſelves not a little oblig'd to that *Reverend Guid*, elſe they would never have made him ſuch a preſent.

Truem. Yet I have heard of a certain *Squire* Tyburn-wards, that owes a Gentleman near *Cambridge* the Sum of Twelve Pound upon Note or Bond, and having been ſeveral times dunn'd for it, has promiſed payment, and bound thoſe promiſes with *Oaths and Execrations*, as ſolumn and dreadfull as thoſe where-

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with *Roger* uſes to diſprove himſelf a *Papiſt*, yet has not paid the money, at leaſt it was not paid juſt before the time he received the *Guinnies*, nor is it as we believe, ſatisfied to this day; Mr. *L'Eſtrange* would do well to give an account of that affair in his next *Obſervator*. 'Twould be altogether as edifying to the *publique* as *Bruſh-ſcrews*, or his being ſent for to the *old Dog*! Talk no more of *debts* and *duns*—how goes the buſineſs in the City!

Truem. Alas, it does not *go* ſir! but 'tis *driven*.

Tory. What may be the grounds and deſign of all this buſtle?

Truem. As far as I can learn, on the one ſide, the Generality of the Citizens have a mind to preſerve their Right of Chuſing of *Sheriffs*, and acting in *Common-Hall* as time out of mind hath been accuſtomed; on the other ſide, there are ſome that ſcarce know what they would have themſelves, but however they make a horrid noiſe and clamour, and every body that will not be as mad and ſilly as themſelves, they count a *Traitor* and a *Fanatick*, many of theſe are influenc'd by *Strangers*, that endeavour by rudeneſs and ill Language and all kind of Affronts to provoke and raiſe ſome tumult or diſturbance, and rather than fail will ſwear it, on the moſt peaceable. Or if we may beleive what a printed paper relates, and names the perſon, one of theſe ſticklers confeſſ'd lately, that the buſineſs ſo ſtrugled for, was, to get *Sheriffs to hang up half a ſcore that were uneaſy*, &c. But as one Innocent mans blood is enough to draw down divine vengeance on the whole Nation, ſo who knows where *Blood hounds* if once fleſht, would *ſtop?* as to the preſent Controverſy is it not fit to be conſider'd,

1. If my Lord Mayor be allow'd a Right to chuſe one of the Sheriffs againſt the mind of the Common Hall, then whether the Cities late plea to the *quo Warranto*, in defence of the Charter, be not thereby confeſſ'd to be falſe and invalid?

2. If the Sheriffs for the time being, have not a right to declare the free choiſe of Sheriffs for the year enſuing, and to manage the Poll, (if any be demanded) then whether we have had any Sheriffs duly choſen this hundred years? for 'tis certain the Sheriffs not the Mayors have done it; nor did ever any Mayor Adjourn the Common-Hall, before the buſineſs diſpatcht, but Sir *Samuel Starling*, and he paid for it, being caſt at Law upon ſerious conſideration of all the Judges.

Tory. But what have you to do with theſe matters?

Truem. Juſt as much as the *Obſervator*; therefore I humbly conceive may do it altogether as lawfully.

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAT, July 28. 1682.

Dividimus muros et mœnia pandimus Urbis.

The History of Æneus Sylvius, *or Pope* Pius *the* II; *the Arts used by him to get the Chair; how strangly he was thereby altered. Certain notable* sentences *of his.*

WE *haſten*—*Becauſe ſooner than intended, we muſt, it ſeems,* cloſe *theſe* unwelcome *and ungratefully received ſheets. Who would ſuſpect that in a* Proteſtant Kingdome, *and in an age too wherein one of the moſt damnable* Popiſh Plots *that ever ſhockt a State, was ſo providentially diſcovered. (and is it not ſtill apparently working?) An* Hiſtory of Popery *manag'd with an exact fidelity, and ſome ſmall neither* unuſefull *nor* unpleaſant *digreſſions for the Readers Entertainment, ſhould (even amongſt Proteſtants) meet with* miſconſtruction *and* Contempt—*But let them ſlight on.*

Thoſe that love *Lees*, and loath the generous Wine,
We envy not, their Pallate's with the Swine.

Pope *Calixtus* being dead, there were but *Two Competitors* for the Papacy, *viz.* Cardinal *Rotomagenſis*, and *Æneas Sylvius*, ſo that during the four days ſpace wherein the matter was debated in the *Conclave*, the only difficulty was which of theſe they ſhould chuſe, nor was either of them wanting to puſh on his own promotion, and aſperſe his Rival.

On the one ſide, *Rotomagenſis* runs up and down from one Cardinal to another whiſpering —— *What have you to do with Æneas? how can you think him worthy of the Papacy, will you confer ſo important a charge upon that* gouty Beggar? *where is his knowledge, where his Learning, will ye make him a Pope becauſe he is a Poet? It is not long ſince he came out of* Germany, *and who knows but he may transfer the See thither? I ſhould never have Ambition'd the Chair, had I not ſeen a perſon ſtand for it of ſo much weaker parts than my ſelf; beſides I am the antienter Cardinal of the two, and I believe you think I have parts and Learning ſufficient to govern the Church of Chriſt, moreover I am of* Royal Extraction, *and have wealth, friends and faculties, wherewith to accomodate and releive the Neceſſities of* the Church, *and upon my Election, the many Benefices which I now hold will be divided amongſt you.*

Theſe reaſons, and eſpecially the *laſt*, were very prevalent with many, particularly the Cardinal of *Avignon* eſpous'd his Intereſt, not ſo much becauſe he was a *French* man, as in hopes that upon his promotion, his Church, Pallace, and office in the *Chancery* would fall to his ſhare; therefore cunningly in the night he gets together certain of the Cardinals in an *houſe of Office* [*A ſweet place to confir notes about chuſing an Head for the Church!*] and there contriv'd a method how *Rotomagenſis* ſhould carry the day.

But there was *fraud in fellowſhip*; for the Cardinal of *Bologna*, one of this *Houſe-of-Office Cabal*, diſcovers the Intrigue to *Æneas* a little after midnight; preſently up gets he, and away to Cardinal *Roderigo* a *Spaniard* of *Rotomagenſis's* faction, as having from him and the Cardinal *Avignon* received a promiſe in writing that the Chancellorſhip ſhould be conferr'd upon him. *Æneas* expoſtulates with him for ſiding with his enemy, who excuſes himſelf ſo well as he can, telling him he did it not out of any perſonal Averſion, but becauſe he thought verily the other would be choſen, and he was loath to *hang an arſe*, and ſo perhaps loſe his Chancellors place: *Will you then* (quoth Æneas)

ſell

ſell your Vote? and by Simony incur the diſpleaſure of God Almighty? will you obtrude an hairbrain'd Youth upon the Vatican, and one that is an enemy to the Nation? know you not the Chancellor-ſhip which is promiſed you, is already beſtow'd and Confirm'd to the Cardinal of Avignon, *and ſo you are meerly* Chous'd, *for can you think that a* French *Pope will do more for a* Spaniard *than for one of his own Countrymen!*

Having thus *rattled up Don. Roderigo*, in the next place he finds out the Cardinal of *Pavia*, whom he accoſts in this manner, —*I hear you reſolve to chuſe* Rotomagenſis *Pope, are you not aſham'd to degenerate ſo much from Cardinal* Brando *your Uncle, who with ſo much labour and ſweat aſſiſted to transfer the pontificial Court from* Germany *to* Rome, [*He means in the Schiſm, when the Duke of* Savoy *took upon him to be Pope*] *and you that are his Nephew would Tranſport it from* Italy *into* France; *ſurely* Rotomagenſis *will never give the* Italians *precedence before the* French, *and yet you an* Italian *will Confederate ſooner with* France, *than with your own Country. Can you have the heart to ſee your ſelf a ſlave to the* French, *when it is in your power to make the* French *truckle to your Nation?*

The Cardinal *Pavia* reply'd—That he did not believe that the *French* had any deſigns againſt the Intereſts of the Church, they having given with ſo much Generoſity moſt of the provinces it poſſeſſeth, and ſurely they would not take away what they ſo lately had given.—*Suppoſe ſaith Æneas, that ſhould be, ought it not however to ſtir up your heart againſt this Cardinal of* Roan *to conſider the Infamy of his manners, who is addicted to all kind of Laſciviouſneſs and debauchery. You have often told me you would ſooner dy than give your Voice for him, what reaſon have you for ſo great a Change? is he in the twinkling of an eye become an Angel of a Divel? or are you become a Divel of an Angel?* Pavia (who was but a *ſilly fellow*, and eaſily made to comply with either ſide) began to weep,—*What you ſay Æneas is true, but what ſhall I do? I have now paſs'd my word to make* Rotomagenſis *Pope, and if I do not, I ſhall be held Infamous and a Traitor*: To which *Æneas* briskly reply'd—*Things ſtand ſo now, that which way ſoever you turn you, you cannot avoid the blame of a Fool and Traitor, yet it is in your power to chuſe whether you will betray* Italy *your own Country, or betray him and be faithfull to your Country and your beſt friends.*— Theſe words overcome old *Pavia*, who preſently joyns with

Cardinal *Peter de Sancta Maria Nova*, and other *Italians*, in the Cardinal of *Genoa's* Chamber, where they all reſolve to preſer *Æneas*. *Rotomagenſis* ſearing things would not fadge according to his expectations, ſeeing *Æneas* going to take up the Billet to give his Vote, whiſpers him very ſubmiſſively—*Æneas I recommend my ſelf to thee, remember me, I beſeech thee, and have compaſſion on me.* But *Æneas* takes him up ſhort thus—*poor Worm! thou miſtakeſt in Recommending thy ſelf to me.* The ſcrutiny being publiſh't, it appear'd that *Æneas* had three Voices more than *Rotomagenſis*, but they could not yet obtain their two thirds.

Then the Cardinals *Roderigo* and *Santa Anaſtaſia* declared for *Æneas* with a loud Voice, which Cardinal *Proſper Colonna* obſerving, being ambitious to have the Honour of making the Pope (ſince now there wanted but one Voice) aroſe and went towards *Æneas*, and being ſtopt and held by Cardinal *Niceno* and *Rotomagenſis*, he cry'd out——*I joyn my ſelf to Cardinal Æneas and do make him Pope*; which being heard by the reſt of the Cardinals, they all threw themſelves down at *Æneas's* feet, ſaluted him Pope, Confirmed the Election afterwards with the uſual ſuffrages. Then Cardinal *Beſſarion* Apooglized to the New Pope for himſelf and all the reſt of the Cardinals that favour'd *Rotomagenſis*—To whom the crafty old Fox (being now ſure of the Chair) very gravely reply'd—*I aſſure you, you ſhall be all equally dear to me, for I acknowledge my Election not from this perſon, or that, but from God, and the whole body of the ſacred Colledge, inſpired by the Holy Ghoſt from whence all perfection cometh*; ſo bold and profane was this wicked Pope, to attribute that to divine deſignation, which he had obtained by fraud and notorious Canvaſing of Parties.

This *Æneas* whoſe other name was *Piccol homini*, but after he came to the Popedome called *Pius the ſecond*, was a native of *Siena*, his patrimony ſo mean, that *Platina* tells us, when he was a Boy and learnt Grammer, he was forc'd for meer Poverty to do *Husbandry work* for his livelyhood, but being of a notable wit, he quickly became a *good Poet*, then ſtudied the *Civil Law*, and afterwards *Divinity*, he was ſcribe in the Council of *Baſil*, and Maſter of the Ceremonies, and by them imploy'd in ſeveral Embaſſies, and wrote the Tranſactions of that Council; mainly oppoſing *Eugenius*, and aſſerted, that a Pope ought to be ſubject to a general Council. Moſt remarkable is the Epiſtle he wrote to

Gaſpar

Gaſper Schlick the Emperours Chancellor (*Epiſt. Æn. Sylvii* 54) —*All men abhor and deteſt Schiſm, the Remedy is brief and ſafe, viz. That Princes or their Ambaſſadors Convene in ſome common place, and conclude matters among themſelves; for he ſhall be undoubted Pope, whom all Princes would obey; nor do I ſee any of the Clergy ſo conſtant to Death as to ſuffer Martyrdome either for the one part or for the other; we all commonly hold that Faith which our Princes embrace, and if they ſhould Worſhip Idols, we would alſo do the ſame, and not only deny the Pope but God alſo, if the ſecular power preſs us thereunto, for Charity is grown cold, and all Faith is gone*, &c.

But Honours change manners; no ſooner was he Pope, but he begins to ſing another Tune, and ſets forth a Bull entituled *Retractio* revoking his former Acts and opinions, and the things which he before had ſeemed to deteſt in other Popes, he himſelf now both applauded and advanced. So likewiſe by another Bull begining *Execrabilis*, dated in the ſecond year of his Popedome, he ſtrictly forbids any to preſume to *Appeal* from the ſentence of the Biſhop of *Rome* to any future Council; and pronounces all ſuch Appeals, whether of Emperors, Kings, Biſhops, *&c.* to be *void, vain, execrable* and *peſtiferous*. In another Bull which begins— *In minoribus agentes*, directed to the Univerſity of *Cologn*, *Anno* 1463, he profeſſeth that it repenteth him that he wrote the Dialogue and other Books touching the Authority of the Council, and is not aſhamed to add, *That then like St.* Paul *he ignorantly perſecuted the Church of God*, affirming now on the contrary, that the Authority of the Pope is above that of the Church Repreſentative, and endeavouring to prove the ſame by the very ſame Text, which before he had expounded in a quite different ſenſe.

Nor was he leſs *pragmatical* in his Actions than his predeceſſors, *For the Augmentation of the Papal* Majeſty he feared (*ſaith* Stella *in his Life*) *neither Kings nor Dukes, people nor Tyrants, but if they would not obey, he Perſecuted them ſo long both by Wars and Cenſures till he perceived them to be recovered. Thus he became an enemy to* Lewis *King of* France, *who went about to reſtrain the Inſolences of the Clergy in his Dominions, he Thundred forth terrible Execrations againſt* Sigiſmond *Duke of* Auſtrea, *for that he had Chaſtiſed the Cardinal of* St. *Peter* ad Vincula, *he depoſed the Archbiſhop of* Ments *for having an ill opinion of the Church*

of

of Rome, *and brought many Towns of* Campania *to the ſubmiſſion of the Holy See.* But his Ambition cannot better be deſery'd than from his 396 Epiſtle, where he offereth and promiſeth the Empire of the *Greeks* to *Mahomet* the Grand Seignor, if he would become a Chriſtian and *ſuccour the Church*, that is to ſay, his Faction, that he might more eaſily rend and at his pleaſure trample upon Chriſtendome, which he continually harraſs'd with Wars.

Yet it muſt be acknowledged, that he was *more Learned*, and a man of better ſenſe than moſt of thoſe that have poſſeſs't the *Chair*, and till he was blinded with *ſelf-Intereſt* had a very piercing Judgment of things, as appears by theſe his following ſayings or *Apothegms* recorded by *Platina* and others.

Proverbial Maximes of Æneus Sylvius *or Pope* Pius *the* II.

1. Every ſect grounded on Authority, wants humane reaſon.

2. The Chriſtian Faith, if it were not approved by Miracles, yet ought to be received for its innate Honeſty and Excellency.

3. Marriage with great reaſon was forbiden to Prieſts, and yet for the greater reaſons ought to be reſtored to them [Note that in ſome late Editions of *Platina* this ſentence is ſtruck out, but it is in mine Printed at *Cologn*, 1611]

4. To ſearch into and ſtudy the Courſe of the Stars is a thing of more delight and oſtentation than profit.

5. A Covetous man is never ſatisfied with Mony, nor a Scholar with knowledg.

6. Thoſe who have the happineſs to know moſt, have the perplexity to meet with moſt doubts.

7. Learning to the vulgar ought to ſerve inſtead of Silver, to the Nobles as Gold, but by Princes to be valued as pretious ſtones.

8. Laws on poor people have force, but towards the great ones they are Dumb.

THE

The COURANT.

——Quæ tanta Inſania Cives!
Creditos avectos Hoſtes?

Truem. AND have you diſpos'd of the *Houſe* in *Alderſgate-ſtreet*?

Tory. Yes, yes, that *little man* is to be *Abbreviated* in *Michaelmas* Term, and Sir *Richard* to enter upon the premiſes at *Chriſtmas*; ſo 'twas reſolv'd at *our Club* laſt night at the *Queens-Head* I'le aſſure you.

Truem. Very fine! and who are *the reſt* that you deſign the *Two Gentlemen* ſhall have the honour of being Executioners to?

Tory. Why, not above half a ſcore *Lords*, Four *Aldermen*, and about *Three hundred and fifty* Commoners.

Truem. That's a ſmall buſineſs, prethee let it be two or three thouſand when your hands in,—But how will you do for *Evidence*.

Tory. Pſhaw! let's have *confiding Juries*, and wee'l preſ'ntly find *Witneſſes* enough in the divels-name; there's a *ſpot* of ground near *Pauls* where they grow as faſt as *ſolun Geeſe* do in *Scotland*; *Godwin* the Tailor who ſwore his wife (*Colledges* ſiſter) into Newgate tother day, will do well for a young beginner, beſides we ſtill maintain the *old Reſerve* at 'tother end oth' Town on purpoſe for opportunity. I ſaw ſome of them on *Wedneſday* laſt in *Fleet-ſtreet* as fine as if the Divel were their Tailor; they looked I'le promiſe you more like *Lords* than Common *Knights*, look, look quoth a roguiſh Porter ſeeing them go by, obſerve the difference; all the while theſe fellows ſwore againſt Papiſts they were forc'd to ſneak up and down and beg Coffee at the *Amſterdam*, and dine five of them on a *Loyn of Mutton*, but no ſooner did they *Tack* and puff *Shaftsbury* into the Tower, but *Hey boys up go we!* The plate Fleet arriv'd, it rain'd *Lac'd Cravats*, and *Beavers*, and the Fairies brought them *New Suits* and Guinnies in the pockets, and ever ſince the miracle continues, and they live like Princes.

Truem.

Truem. But how if one of your *Gazet-Sheriffs* ſhould not be willing to hold after this.

Tory. Nay then I faith *Roger L' Eſtrange* has ſpent his time and pains to a fine purpoſe. Pray do you know *what Company* that Gentleman is of, he has ſtickled more in this *No-Choice*, than any *Livery man* of them all.

Truem. Who *Roger*, hee's a *Haberdaſher of ſmall Wares.*

Tory. Well, you ſee he claws off *Prance* ſtill.

Truem. Yes, he went by there the other morning, and put forth his *Snout* out of the Coach againſt *Prances* door, and loll'd out his Tongue and *Bleated* juſt like a *Calf*, was not that now ingeniouſly done, and much like a Gentleman.

Tory. You miſtake he only paid his Adorations to the *Golden Croſs*, and ſaid an *Ave Maria*, and ſo Jogg'd on; but prethee what is that *dog ſtory* he keeps ſuch a clutter with.

Truem. The matter of Fact was truly and nakedly as follows, *Miles Prance* and another man and a third perſon that was a Conſtable went one evening into *Sam's* Coffee-houſe, and ſat down quietly without ſpeaking to any body, but before *Prance* had drunk his diſh, a Journy-man Draper whiſper'd the Company and told them who he was, preſently twenty or thirty of them flock about him, call'd him ſcurrilous names and gave him all kind of Affronts, which he took patiently, only laught at their folly, and paying for his Coffee, he and one of the perſons that came in with him, went to the *Old Dog* Tavern and ſat down in the Kitching, where the other man in a Frolique would needs ſend to *Sa'ms* for *L' Eſtrange*, who refuſing to come, unleſs a Name were ſent, the ſame perſon return'd the Boy again to tell him, that one *Squire* Ketch *would ſpeak with him*; whereupon a Committee of four or five were ſent from *Sams*, who began a quarrel with *Prance* for ſending for *L' Eſtrange*, and he deny'd (as moſt truly he might) that he ſent for him; but there were no ſuch *Oaths* or *Execrations* utter'd, nor did ever Mr. *Allens boys* make ſuch Affidavits as were Printed, but all thoſe lies were calculated on purpoſe to ſully Mr. *Prances* Evidence againſt *Thompſon*, the day before whoſe *Tryal* this ſtory was firſt blaz'd abroad by the *Obſervator.*

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, August 4. 1682.

Monstra, non Homines pagina nostra refert.

The wicked Lives *of Pope* Paul *the* II. *a profest enemy of* Learning, *and* Sixtus *the* IV. *who granted a License for* Sodomy; *the story of Pope* Innocent *the* VIII. *and his Sixteen* Bastards.

OUR last acquainted you with a pretty *tolerable* Pope, a man of *sense* and *Letters*, and only tainted with *Pride* and *Covetousness* and a few such *ordinary Vices*, but we now come to *Brutes* and *Monsters*, hardly to be matcht by the *Nero's* and *Caligula's* or any the like prodigies of the Heathen World.

Pope *Pius* the 2d. intent upon an expedition against the *Turks*, dyed at *Ancona* in the year 1464. And is honour'd with this Epitaph.

Frigida membra Pii retinet lapis iste loquacis,
Qui pacem moriens attulit Italiæ;
Vendiderat pretio Gentes, & Crimina multa,
Virtutis specie gesserat ille Pius.

Here the cold Bones *of* tattling Pius *lye,*
Who by his Death brought Peace to Italy ;
Nations he ſold, and many Crimes did act,
But mask'd with ſeeming vertue *each lewd Fact.*

Peter Barbo a *Venetian* ſucceeds, by the name of *Paul* the ſecond, one of the moſt peviſh fancifull fools, that we ſhall meet with in any Hiſtory. One of his firſt exploits was to aboliſh all the Abbreviators, to whom Pope *Pius* his predeceſſor had ſold thoſe places, without returning any of their Mony. What theſe Gentlemens Office was, I am not wiſe enough to acquaint you, but it appears to be both of *Honour* and *profit*, elſe they would never have ſtickled ſo much about it. His pretended reaſon for putting them down was *Ignorance*, when in truth they were the Learnedeſt men *Pius* could get together from moſt parts of the World, and *Platina* who writes the Lives of the Popes hitherto, was one of them, a perſon no way contemptible for parts, as the ſize of Learning went in thoſe times. When ſome of theſe diſcarded Officers, petition'd him to refer their Cauſe to the hearing of the Auditors of the *Rota*, (a certain Court of *Judicature* in *Rome*) and *Platina* ſpoke for all the reſt; this haughty Pope return'd this ſwaggering Anſwer—*What doſt talk to us of Judges? doſt thou not know that all Laws are lodg'd within the Cloſet of our Breaſt* (*Ita nos, inquit, ad Judices revocas, ac ſi neſcireo omnia Jura in ſcrinio pectoris noſtri collocata eſſe?*) *This is our ſentence, let them all be packing, I regard them not, I am Pope and it is lawfull for me to diſannull or approve the Acts of others at my own pleaſure.* And becauſe *Platina*, not ſatisfied with this Anſwer, wrot him a *Letter* about the ſame affair, he accuſed him of *Libelling* and *Treaſon*, which Treaſon was that he had talkt of Appealing from his Holineſs to a *General Counſil*; upon this poor *Platina* was Jail'd for four Months, and not long after taken up again upon a *Sham plot*, and put upon the *Rack* with ſeveral others, of whom diverſe, being perſons of good quality, whom he names in his Hiſtory, dyed of their Tortures; and when it appeared there was no ſuch Conſpiracy, as the Pope had fancied, yet they were long kept in durance; leaſt, forſooth, he ſhould ſeem to have Committed them at firſt *without cauſe*; and when other accuſations fail'd, he accuſed them of *Hereſy* for

diſputing

disputing of the *Immortality of the Soul* out of *Plato*, whom, yet, (as *Platina* truly observes,) St. *Austin* affirms to come nearest therein to the opinion of a Christian; and to compleat his ridiculous folly, he very gravely pronounced, *all those to be Heretick that should either in jest or earnest make mention of the name of an Academy*. This will not appear strange, when you consider what the same Author relates, that this Pope hated Learning, and had such a spight against the *Studies of Humanity*, that he called all that follow'd them, *Hereticks*; and for that reason, exhorted the Citizens of *Rome* not to suffer *their Sons to be any longer at the Studies of Learning, for that it was sufficient if they had learned to write and read*, and therefore *Genebrard* fitly calls him, *Hostis Virtutis & doctrinæ, the enemy of virtue and Learning*. The most memorable things that he did for the good of the Church, was that he bought up at any rate all the extraordinary pretious stones he could hear of, to make the Papal Mitre more gay and glorious, for he took much delight to be gaz'd at and admired in that Bravery; likewise he decreed that none should wear *Scarlet* Caps but Cardinals, and in the first year of his Popedome he gave them Cloth of the *same Colour* wherewith to cover their Horses and Mules when they rode; that the Apostatized Church might even litterally resemble that Whore described to us in the *Revelations*. In the year 1465. the Cardinal of *Laurence* dying, who was exceeding rich, by the Popes consent bequeath'd his Estate to his two Brothers, called *Scaranupi*, but no sooner was he dead, but the Pope seized on the Legatees and kept them in Prison till they surrendred the Estate to his disposal, and so got those riches which (saith *Platina*) the late owner would rather had fallen to the *Turks* than him, as being one that he hated and always had quarrels with. Another of his excellencies, was that he had appointed publick Races all the Lent, and propos'd Prises to those that won, every day, so that there ran old men, young men, and Children, Christians and *Jews*, nay they ran with Horses and Mares and Asses, and some upon *Cows*, with such diversion to the Company that they could scarce stand for Laughing, *Unde pontifex ipse solidam voluptatem percipiebat, from which his Holiness himself did take solid displeasure*. Excellent sport for *Christs* Vicar! He was a great Epicure, and if store of *Belly-Timber* were not brought him, would roar and cry out like mad; he would drink too like a Fish, and when he went abroad 'tis

reported he used to paint his face, as Wenches do. He Excommunicated *George* King of *Bohemia*, for being infected with the Heresy of *John Hus*, and deprived him of his Kingdome, which he liberally bestow'd upon *Matthew* King of *Hungaria*. In the 7*th* year of his Popedome he dyed suddainly some say of an *Apoplexy*, but *Gasper Pencerus* affirms that he was strangled by the Divel in the very act of uncleaness; this is certain he was a great Whoremaster, and was publickly known to have one Bastard, whence *John Pannonius* a Bishop of those times made this Epigram on him.

Pontificis Pauli testes ne Roma requiras
Filia quam genuit, sat docet esse Marem.
Pope Paulus *a male, Rome need no further trial,*
His Bastard Daughter makes it no denyal.

To fill his Coffers he decreed that the Jubilee should be brought down from 50 years and Celebrated every 25 years (and so it is observ'd to this day) by which means it would come in the year 1475. whence he promis'd himself abundance of money, but like the rich fool in the Gospel he was cut off before that time, dying as you have heard *Anno* 1471. and here *Platina's* History *de Vitis Pontificum* concludes.

The next Pope was *Francis de Rovere* a *Savoyard*, General of the *Franciscans*, who would be called *Sixtus* the 4*th*, he created two Cardinals, *Peter Riere* whom he had brought up from a Child with his Brother *Jeronimo*, and *Julian* his Brothers Son (who was afterwards Pope *Julius* the second) this *Peter* (who was supposed to be his *own Bastard*) he so prodigally enricht, that he seem'd born for nothing but to spend money, for in those two years that he liv'd a Cardinal he consumed *Two Hundred Thousand Crowns* in his ordinary Household Expence, and Dyed Forty Thousand Crowns in debt, being himself wasted and consumed with debauchery; touching this Pope himself, hear what a Character *Agrippa* a *Roman Catholick* gives of him and his doings in his Vanity of Sciences, *cap.* 64. *Amongst all the Pimps or Bauds of these latter times there was none more famous than Pope Sixtus the* IV. *who built at* Rome *a goodly Brothel-house or publick Stews, wherein according to the example of* Heliogabalus *he kept multitudes of Buxome Strumpets wherewith he furnished his friends and followers, gathering by this Whorish merchandize no small advantage to his Treasury, for these priviledg'd Courtisans at* Rome

did

did weekly pay every one a Julio *to the Pope, which yearly Revenue, amounts many times to the sum of Twenty Thousand Ducates, and in such request is that Office with the prime Grandees of the Church, that the Rents of the Bawds are cast up together with the Patrimony of the Church, for thus have I my self heard them casting up their accounts (what Revenue or preferment such a man had) he hath two Benefices, one Cure of Twenty Ducates, a Priory of Forty Ducates and three Whores in the Bawdy-house* [*that is, he is to receive their Rent.*] Thus far *Agrippa*. Think you not now that the Church of *Rome* may most properly in all senses be called a Whore and mother of Fornications? But though this were a prodigious peice of Impudence, yet this Incarnate Divel of a Pope proceeded to greater Abominations, for *Wesselus* of *Groningen*, who lived in the time of this *Sixtus*, and being a man famous in those days for his knowledg in the three Larned Languages, was thence commonly called *Lux Mundi* the Light of the World, in his book of Papal Indulgenses, assures us, that this Pope *Sixtus* at the request of the before mentioned *Petor Riere* (whom he had made Cardinal of St. *Sixtus* and Patriarch of *Constantinople*) and of *Jeronimo* his own Brother, and of the Cardinal of St. *Luce* (who had the chief place belonging to Hunting under *Paul* the second) *permitted unto them and ever of them* Sodomy *during the three hotest months of the year* viz. June, July *and* August, *with this Clause* Fiat ut petitur, *let it be done as it is desired.* yet this good Father wrot Book of the Conception of the Virgin *Mary*, and Authorized that execrable blasphemous book of *Alanus de Rupe* a *German* and *Dominican Frier* intituled *Compendium Psalterii Mariani*, wherein all that the Prophet *David* says of and to the Lord is attributed unto the Virgin *Mary*; he also instituted a new Society of the *Rosary*, for the Credit whereof *James Spengerus* Provincial of *Germany*, devised a book of certain Miracles (which *Sixtus* approved and defended with his Bulls and Indullgences) wherein we read — *That the Virgin* Mary *entering into the Cell or Chamber of this Alani, the doors being lok't, and having woven some of her hair into a Ring, married her self therewith unto him, offering her self unto him to be kissed and her Breasts to be handled and sucked in as familiar manner as a Wife to her Husband*, with many other accursed Blasphemous lies, by which we may with amazement consider into what a bottomless pit of Impiety the superstitious minds of the common people were

wereby these lew'd Atheists overwhelm'd! the only commendable thing this Pope did that we can here of, was that he erected the *Palatine* Library in the Vatican, and assign'd a Revenue thereunto to maintain the Officers belonging to it; he was Pope 13 years and dyed in the year 1484. To him is attributed the Invention of *Beads*, for the counting of Prayers, because he ordered those of the Society of the *Rosary* so to do, that they might know when they had done their Task; of which *Mantuan* takes notice.

Hi filo insertis numerant sua Murmura Baccis.
Their murmering Pray'rs they count with Beads on strings

Touching the Religion of this Pope, 'tis thus expressed in an Epitaph made for him by *Johnants Sapidus*.

Riserat ut vivens Cælestia Numina Sixtus,
Sic moriens nullus Credidit esse Deas.
As *Sixtus* when he liv'd mockt God, so he
Even at his death believ'd no God to be.

Then came *Innocent* the 8*th* of the Family of *Cibo*, originally a poor boy brought up with the Servants of the King of *Sicily*, but being for his extraordinary Beauty preferr'd to the Cardinal of *Bononia* (you that are acquainted with *Italy* and the manners of the Scarlet Princes may guess for what purpose) he soon got advancement. He was the first of all the Popes that publickly made his boasts of his Bastards, and indeed he had some reason being very plentifully stock't that way, for before he came to the Chair he had no less than 16 *Bastards*, eight boys, and as many Daughters, how many more he had afterwards we find not. But there was but two of them alive when he was made Pope; of whom *Onuphrius* gives this Account, *that his Son Francis* and his Daughter *Theodirina*, his Bastards, *were by him Enriched beyond measure*, he distributing and squandring away *vast summs* of mony got by *Indulgences* in pretence of an Expedition against the *Turks* amongst those Brats and other of his Relations.

THE

The COURANT.

Parque referre pari licuit, sempérque licebit.

Truem. HAve you been to Congratulate *the Captain*?

Tory. Who? *Captain Confirmation*? no, I have had no leasure to be *drunk* to day; but *I'm the Son of a Whigg*, if he be not a rare man; *Montecuculi* and *Turenne* were but *Ratcatchers* to him for *Leading up with a Huzza!* and cut-off the *Rear* with *Bar-shot*!

Truem. I pray do any of the *Antients* that wrot the *Tacktiks*, or *the Art Military*, make the *discipline of the Tap* a qualification *absolutely necessary* in a Commander?

Tory. No, hang 'um, dull fools! they did not understand it, but where drink's the only *valour*, why should not a Hogshead have the *Conduct*? and then how gallantly and magnificently it sounds, *Brave Captain—Fill us two Pipes*? *Noble Captain—fetch me up a Pisi-pot.* Nor is *Five pound* a night for keeping in awe *Legal Riots* and quelling *peaceable seditions*, and many a Bottle called for by the by to attone the sin of *defaulting*, a thing to be slighted, and therefore no wonder if there have, since the memory of man, been mighty strivings amongst the formidable Gyants of *Blew-Apronland* for martial preferment.

Truem. Which puts me in mind of an old story in our Country (though nothing to this purpose) of a Woman that had four or five Children, and a *Bitch* that happen'd to encrease the World with as many *Whelps*, strait the little Brats (being you must know in *Hobb's* state of nature) began to catch for *propriety*, *Dick* said—*This shall be mine*; and *Tom* said—*This shall be mine*, and each made sure of one; then says *Tom*, *my Puppies name shall be* Captain, no, quoth *Dick*, *mine shall be* Captain, and so said they all; and in short fell to Loggerheads about the point, the Mother hearing them screaming and crying, one with a *Bloody Nose* and 'tother with a *torn Muckender*, came in to part the fray; to whom with many a bitter sob, they relate the occasion of their quarrel; whereupon like a discreet Matron, *be quiet, be quiet*, quoth she, *you bawling Bastards, all the Puppies*

shall

shall be Captains; and so the Controversy ended.

Tory. Well! but what's the *News* abroad?

Truem. They talk of more and more *Plots* still.

Tory. As how prethee?

Truem. Why, they say, there is so many *Popish Priests* and Jesuits come over (but for *no harm* I'le warrant you) that they can't all get work, therefore what do half a dozen of the cunning'st Rogues in the Bunch but to get elbow-room subtilly give out with great Confidence, that there are Warrants out against Father such an one and Father such an one, and by these Arts have frighted away many of their Brethren into the Country, and now monoplize the whole Imployment of *Mass-mumbling* and *Whore-shrifting* to themselves.

Tory. A pretty stratagem! but we have *a Plot* going on too.

Truem. Prethee what's that?

Tory. To Indict *all the Whiggs* in *England* for a Riot at *Guild-Hall* on *Midsummer-day*.

Truem. That's fine! but how can it be done with any handsome Colour?

Tory Let us alone for Cloth and Colour too, the way is found out and discover'd by a notable *paty Old Tory* that lives to the South of St *Pauls*, who being on *Tuesday* last in *Aldersgate-street* and talking of those businesses, some of the Company alledged, that one that he knew of those now prosecuted in the *Crown-Office*, was diverse miles of in the Country that day; *no matter for that, no matter for that*, quoth this *Sir politick Nestor*, *the proceeding is* just, *all over according to Law* for all that, for *his heart was with them*, and *that* makes him as guilty of the Riot as the Sheriffs themselves.

Truem. 'Twas an Ingenious explanation, but I must take leave for I am for *Tunbridge* to night.

Tory. Then pray present my service to our friend, Mr. *Common Simpleton*! and desire him to drink less *Water* and more *Wine* next week, upon my life his *Heraclitus* will be fit for nothing in the world but to send down thither for service in the *Back-walks*.

Printed for *Langley Curtis*, 1682.

The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, August 11. 1682.

Donec erit Papa, donec erunt pia scripta virorum
Pelli evilla trucem non Teget ulla Lupum.

The Turk *and* Pope *intimate* Friends, Reliques *pretended to be found. An Epitaph upon Pope* Innocent VIII. *The detestable Lives of those* Two Monsters, *Pope* Alexander *the* VI. *and his Bastard* Cæsar Borgia.

WE are yet in the story of Pope *Innocent* the 8*th*. In whose time it happen'd, that *Bajazet* the Grand Seignior of the *Turks* going about, according to the *unnatural policy* of that barbarous Empire, to make away his Brethren, one of them named *Gemes* (*Zizimus*, *Onuphrius* calls him) a person famous for his Wisdom and Valour, escaping, endeavour'd to defend himself by Arms; but being unhappily routed by his Brother on the plains of *Bythinia*, retired himself to *Rhodes*, where being taken by the Grand Master of the Order, for a sum of Mony was delivered unto *Innocent*, under whom and his Successor he was kept Prisoner for many years, and at last dyed

in Captivity, and though we never hear they made him a *Christian*, yet they forgot not to make advantage by him to themselves, for so much did *Bajacet* apprehend his Liberty, that he held Correspondence with the Pope, and allow'd him a Pension (of Forty Thousand Crowns (*Phillip de Comines* who liv'd in that Age, says it was Sixty Thousand) *per annum*, to oblige him to keep the said *Gemes* the more strictly and warily; and no doubt his Holiness esteem'd a *Mussalmans* Mony altogether as *Catholic* as if it had been the *most Christian Kings*. Nor was this all the tokens of their Amity, but the subtle *Turk* knowing well enough how to gratify the *superstitious* Pope, sent him the top of an old rusty Lance, which he told him was the end of the *very Spear* wherewith the Soldier (*Longinus* the Papists will have his name to be from the Greek word Λογχη, which signifies a Spear) pierc'd the side of *Jesus Christ* when he was Crucified; you may perhaps wonder where this Rarity had lain so many Hundred years, but *Onuphrius* will tell you very punctually, that it *was found a long time before at St.* Andrews *Church in* Antioch (I pray by the way how came it thither?) *That when the City was taken one* Boemundus *caught it up, and though he could not before subdue the Citadel, yet shen he presently took it, and with this piece of a Spear, Hostium multa Millia prodigiose delevit*, prodigiously destroy'd many Hundreds of his Enemies; *then it was carried to* Constantinople *as a present to the Emperour, and being there found by the* Turk, *he now very Courteously sends it to the* Pope, *who most Religiously* (saith *Onuphrius*) laid it up in the *Vatican Church*; nor wanted he the good luck to find another somewhat more pretious Relique, for *Peter Gonsalvo de Mendoza* repairing the Church of the Holy Cross in *Rome*, spyed in the midst of the Wall a fragment of the *Title of the Cross of Christ* written in three Languages, which 'tis said was hid there by the Emperour *Placidius Valentinianus* above a Thousand years before. But this *Imposture*, the Letters themselves bewray'd; the dull Monk that forg'd it, was none of the best *Grecians*, for instead of Ναζωραιος it was both Barberously and against all sense and Grammer, written Ναζαρινος. However both these Inventions, serv'd to supply *Innocents* Successor with a plentifull Harvest of *Indulgences*, and consequently brought in abundance of money; for as for *Innocent* himself, he dyed soon after, in the 8*th* year of his Popedome, and was Buried for the greater

Sanctity

Sanctity of the buſineſs, juſt by the place where he had repoſited the Holy Spear. You may remember our laſt told you his true original Name was *Cibo*, and that he had a competent ſtock of *Natural* Sons and Daughters; in reſpect of which, and Alluſion to that (then unqueſtion'd) ſtory of Pope *Joan*, *Marullus* beſtow'd this Epitaph on him.

Quid quaris Teſtes, *ſit Mas an Famina Cibo?*
Reſpice Natorum *Pignora certa Gregem,*
Octo nocens Pueros genuit totidemque puellas;
Hunc merito potuit dicere Roma Patrem.
Spurcities, Gula, Avaritia atque Ignavia deſes,
Hoc Octave! jacent, quo tegeris, Tumulo.

No need of *Groping* here, the ſex to ſcan,
His numerous Baſtards prove *Cibo* a man.
Eight Boys he got, and juſt as many Laſſes,
No news then, if he for *Rome's Father* paſſes.
Uncleaneſs, Avarice, Sloth, Gluttony,
Are all Entomb'd at once, where he doth ly.

But let *Innocent* be never ſo bad, the Proverb will be vereified —*Seldom comes a better*, his Succeſſor extreamly exceeded him in all kind of wickedneſs. This was *Roderic Borgia*, who being choſen Pope, *Anno* 1492. was called *Alexander* the 6*th*. As for the means his coming to the Chair, *Hieronimus Marius* in his *Euſebius Captivus*, affirms, *that it was obtain'd by a Compact with the Divel Immediately and expreſly*, and indeed he that once boaſted he had *all the Kingdomes of the World* in his gift, might well enough pretend to beſtow the *Triple Crown*, or who more fit than Satain to beſtow the *Papacy*, a place which for many Hundreds of years has brought him in ſo much advantage, as if it were deſign'd only to ſerve his Intereſts? But other Hiſtorians mention only a bargain with *Old Nick* at *ſecond hand*, by the meditation of *Bribes, Simony, &c.* Thus *Onuphrius* in the life of this *Alexander* and *Volaterranus* in his *Anthropologia*, atteſt, that he mounted to ſo high a Dignity by the endeavours of ſome Cardinals whom he had *Corrupted with Bribes*, and eſpecially of *Aſcanius Sforta*, who ſold himſelf at a high price, *Ut hic omnium ejus Ordinis deterrimus, pro optimo pontifex renunciaretur*, *That this fellow the very worſt of all the Cardinals* (and God knows *bad* was the *beſt*) *might be made Pope*. And that

moſt credible Hiſtorian *Guiccardine* relates it more accurately in theſe words—*He was choſen Pope by means of the diſcord that was betwixt the Cardinals* Aſcanius Sforta, *and* Julian *of St.* Peter ad vincula, *but add withall, that by a new Example in the ſight and knowledg of all men he bought the Popedome, partly with Mony, partly with the promiſe of his great Offices and Benefices, by which means he got the Cardinals Voices, who contemning the Commandment of the Goſpel, were not aſhamed to ſell the power to him, to make Traffique of the ſacred Treaſures, by a Cœleſtical Authority. To this abominable Negotiation many amongſt them were drawn by Cardinal* Aſcanius, *not only by perſwaſion but Example, who being Corrupted by an Infinite deſire of Riches, bargained to have the Vice-Chancellorſhip (which was the principal Office of the Court of* Rome*) enriched with moſt excellent furniture.*—And then he proceeds to give the Characters of this Pope *Alexander* in theſe terms —*His manners were very diſhoneſt, there was in him no ſincerity, no Shame, no Truth, no faith, no Religion; but rather inſatisfiable Covetouſneſs, Ambition beyond meaſure more than Burttiſh Cruelty, and a moſt violent deſire to raiſe his Sons, which were many in number, whether by right or by wrong to the higheſt Dignities*; thus *Guiccardine* a man of the *Romiſh* Communion; *Noris* the Friar of *Padua* much leſs plain, calling him *Occultæ Iniquitatis ſummèque diſſimulationis Hominem, A perſon of ſecret inquity* and the deepeſt diſſimulation.

At this time *Charles* the 8*th* of *France* laid Claim to the Kingdom of *Naples*, to prevent whoſe Neighbourhood the Pope makes a League with *Alphonſus* of *Aragon*, (who likewiſe pretended to the Crown) upon theſe conditions, that *Alexander* ſhould inveſt the ſaid *Alphonſus at the ſame price* as he did his Father, and ſend his Legate to Crown him. That *Alphonſus* ſhould pay the Pope Thirty Thouſand Ducates, and give the Popes *Eldeſt Baſtard* (whom he had made Duke of *Candia*) Twelve Thouſand Ducates *Per Annum*, out of the Revenues of that Kingdom *For a Penſion*, and the firſt of the ſeven principal Offices that ſhould be void; and beſtow certain Benefices of very great value on his *Holineſſes* younger *Baſtard*, named *Cæſar Borgia* whom he had already created *Cardinal*, and the better to do ſo, becauſe by the Canons, *Baſtards* are diſabled from that dignity, though he had before publickly own'd him to be his own Son, and did ſo ever afterwards, yet now to ſerve a turn, procured *falſe Witneſſes* to ſwear that he was the lawfull Son

of

of *another* man. So much leſs did he regard *Subornation* and *Periury* than the violation of a *Canon*.

In the mean time the *French* King advances with great ſucceſs. Whereupon (ſaith *Paulus Jovius L.* 2. ſee alſo *Guiccardine Cap.* 19) the Pope to divert or put a ſtop to his Carreer, ſends *Buiccardo* of *Genoa* as his Legate to the *Grand Seignior Bajazet*, ſuggeſting to him that the ſaid King *Charles* deſign'd as ſoon as he had ſetled his affairs in *Naples*, to Invade *Greece*; the *Turk* thankfully receives this Admonition, Treats the Legate Honourably, and with them returned a vaſt ſum of Mony and an Ambaſſador of his own, to whom amongſt other matters given in charge, there was a Letter written in the *Greek* Tongue, wherein *Bajazet* earneſtly importunes the Pope to make away his Brother *by Poyſon*, promiſing upon his faith to give him for the ſame not only Twenty Thouſand Ducates, but alſo to beſtow upon him the *Seamleſs Coat* of Chriſt, aſſome years before he had ſent the *point of the Spear* before mention'd. But theſe Ships were Intercepted, by the Brother Cardinal *Julian* an Enemy to the Pope, and a friend to the *French*, who ſeized all the Mony as due to him from the Pope. At which his Holineſs was much afflicted, and ſought new means to reeſtabliſh this Correſpondence with *Bajazet*.

But ſtill *Charles* paſſing through *Italy* without reſiſtance comes to *Rome* with his whole Army, and enters the City with diſplayed Enſigns, and his Lance upon his Thigh; in the beginning of the year 1494. to the great Terror of the Pope, who fearing he ſhould call him to account for ſuch undue practiſes of obtaining the Papacy, or take from his uſurped Dominions and Power, or joyn with ſeveral of the Cardinals (that were that way already inclined) to require a **General Council**; with *which one* word (ſaith *Jovius*) *the Popes are more terrified than with any other Accidents whatſoever*. *Alexander* for the preſent retreats to the Caſtle of St. *Angelo*, and thence with Bribes and flatteries Corrupts diverſe of the Kings Council, to divert him from any Reformation of the Church; and ſo upon agreement that the Pope ſhould ſurrender into his hands the Caſtle of *Civetta Vecchia*, and certain other ſtrong holds, and pronounce him Emperour of *Greece*, and ſome other Articles, matters were compoſed between them, and for performance of this Treaty, the Popes Son *Caſar Corgia*, was to go along with him, as an Hoſtage; as alſo *Gemes* the Turks Brother, *Charles* Alledg-

in

ging he might do good ſervice in the War he deſigned againſt the *Mahumetans*. But this *Gemes* was no ſooner come to *Naples* but he dyed, *not without manifeſt tokens of a ſlow Poyſon given him to drink to ſhorten his Life*. And from whom this Treacherous more than Barbarous Murder proceeded, may be Gueſs'd by that Tranſactionbetween the Pope and *Bajazet*, who (ſaith *Guiccardine*) *had long time made good uſe of the Avarice of the Vicars of Chriſt, that he might poſſeſs his Empire in Peace*.

Then at the Vatican the Pope received the King, who with bended Knee *kiſſed his Feet*, and another day, the Pope Celebrating *Maſs*, he *held the Baſon* [*whilſt he waſht his hands*, which Ceremonies the Pope cauſed to be *Painted in a Gallery in the Caſtle of St.* Angelo, to tranſmit the memory thereof to poſterity, it being always the trick of Popes to ſcrew up preſent *Compliments* into future *duties*. Soon after King *Charles* returned into *France*, and having firſt loſt his Son the Dauphin, was himſelf ſnatcht away by a *ſudden Death*, which *Phillip de Comines* ſaith, was foretold by *Hierom Savanarola* (a good man eſteemed a Prophet at *Florence*, and afterwards *Burnt*) who predicted his ſucceſſes in *Italy*, but withal told him, that *if he did not procure the Reformation of the church according to his duty, there hung a ſcourge over his head, and God hath pronounced a ſentence againſt him which he would Execute elſewhere*.

Pope *Alexander* now ſtudies nothing but to Advance his Baſtards not without Tragical examples of Whoredome, Inceſts and Cruelty, odious to the Barbarians themſelves. He had conferr'd all ſecular power on the Eldeſt, which *Cæſar*, the younger, took ſo ill, that one Evening he cauſed him to be *murder'd* and flung into *Tyber*, being moved thereto likewiſe by *Jealouſie*, as fearing he had more ſhare in the love of Madam *Lucreta* their *Siſter* than himſelf, for you muſt note ſhe was not only *Stumpet to them both*, but alſo (O horible Inceſt!) to her *own Father* the Pope himſelf, who firſt took her from a mean *Spaniard* he had Married her to before his Popedome, as being now below her dignity, and beſtow'd her on the Prince of *Pizaro*; from whom on pretence of his *Inſufficiency* he cauſed her by Judges of his own chuſing, to be divorc'd, and once more Married to a Baſtard of *Alphonſus* King of *Arragon*; yet ſtill continuing his own *deteſtable Commerce* with her; whence *Pontanus* gives her this *Epitaph*.

Hoc jacet in Tumulo Lucreta nomine, ſed Re
Thais, Alexandri Filia, ſponſa, Nurus.

In this Tomb lies the *Pope's* and *Nature's* ſhame
Thais in Trueth, although *Lucrete* in Name;
See, what *Infallibility* can do!
She was his *Daughter*, *Miſs*, and Son's Miſs too.

THE

Tory. THey are diveliſh mad, I'le tell you that, and threaten you moſt Confoundedly.

Truem. Poor bluſtering vapours! *Chits and Aſſeworms*! ſcarce fit to be of the Life-guard to a *Cherry-Tree*!

Tory. What news from the *Wells*?

Truem. Nothing extraordinary, the great *ſtones* ſtill ſtand juſt where they did, as fixt and *ſtable* as *Engliſh* Liberties or *London* Charter; the ratling of *Guilt-Coaches* has not remov'd them *an Inch*. Yet we had abundance of *Fools*, *Cullies*, *Sharpers*, and *Jilts*, ſo that ſometimes the Factions on the *walks*, were a pretty ſymbolical *Landſcape* of thoſe in *Church* and *State*; the ſharking *Trepan* was the *Jeſuite* that Embroil'd all Company; the Maſquerade-Papiſt play'd *Booty*; the *ranting Bully* ſnatcht up the ſtake of *Loyalty*, and ran away with it, whilſt the *poor Old Cavalier* was pointed at for a *Whigg*. But what is this *Glorious Feaſt* of yours, ſo much talkt of.

Tory. Why, there ſhould have been *Fifteen Hundred* of us, and 'twas not our fault there was not ſo many, for the *Tickets* were at laſt given abroad like *Saffolds* Pocky Bills.

Truem. I'le aſſure you, 'twas a brave opportunity for Loyal *Journy-man Taylers*, this Cucumber-time.

Tory. Yes, they Indented with their Bellies not to *Eat* again this Fortnight.—And then to ſee the *Condeſcention* and *Charity*, as well as *Policy* of the buſineſs; Illuſtriſſimo's and Grandee's, and Porters, and Sons of Whores, and Prentices, ſo ſweetly mixt, you'd wonder at it! O my Conſcience (beſides the Lords and people of Quality, who you know have got the Lord knows what) the very *reſt of the Company* were not much leſs worth, that *Ten Thouſand* Pounds.

Truem. That's great I'le promiſe you; eſpecially their *prudence* too, being put in the ſame Ballance with their *vaſt Eſtates*! yet (ſuppoſe it true) I have known *one ſingle Ignoramus* Grand Jury able to buy the whole Society *Twenty* times over. But to talk ſeriouſly —I have a juſty eneration for any perſon of Honour that might divert themſelves at this *Conventicle*, but

for

for the reſt, I muſt needs ſay, an *Haunch* of Veniſon is not much more valuable than a *Meſs of Pottage*, and for a few little people (Boys, and Journymen and I know not who) to *ſingle* out themſelves, and appropriate (forſooth) the Tytle of the Loyal, (which every good Subject in *England* is proud of) Is not this in effect to call all thoſe many Thouſands that join not in the ridiculous frolique, *Traitors and Rebels*? and do not ſuch practiſes moſt apparently tend to Faction, diſtinguiſhing and ſetting up of parties, and Sedition? nor is it difficult to Imagine what Influence ſuch meetings will have on wild unbridled youth, when in defiance to their *Indentures* (for breach of which the Law and prudent neceſſary Cuſtom of the City has awarded *Little-Eaſe* and *Bridewell*) they ſhall dare be *Scaperloytering to a right Honourable Feaſt*. Nor is it any anſwer to ſay, they do it to ſhew their *Loyalty*, for that's demonſtrated in being obedient to the Law, and their Maſters, not in *Drinking* Healths, Swearing, roaring and *Huzza-ing*.

Tory. Well for all your ſlighting of *Health-drinking*, I conceive it a moſt neceſſary thing in theſe times, for you ſee what Loyal-*Nat*-Pillory-*Thomſon*, ſaith laſt *Saturday*, how one *Saunders* a ſuppoſed *Whigg* being Indicted at *Hereford* Aſſizes, the Court gravely put it to him whether he uſed to Drink the *King and the Dukes Health*? who anſwer'd, *He could Eat the Kings as well as any man in England*, but it ſeems had a great Fine laid upon him.

Truem. I verily believe this *another* of his impudent *Scandals* on the Government, and doubt not but the worthy perſons concern'd will vindicate themſelves from his *Libel*, for can it be Imagin'd that any of the *ſage Judges*, would ſo far forget themſelves, their Dignity and Gravity, as to ask ſuch a pitifull ridiculous queſtion? is *Health Drinking*, an Helliſh Cuſtome condemn'd by the Law of God, *Habakkuk* 2. 15. and *Mortality*, and his Majeſties *Proclamation*, now become the *Shibboleth* of *Loyalty*?

Tory. Well, well, I'm ſure they are all *Whiggs* and *Phanaticks* and *Traitors*, that wont Drink the *Dukes Health* (for the *Kings* of late is ſomewhat out of faſhion) but prethee tell us what is that place in *Habakkuk*, for I do not oft trouble my head with the *Bible*?

Truem. The words are theſe——*Wo unto him that giveth his Neighbour Drink, that putteſt thy Bottle to him, and makeſt him Drunk alſo, that thou may'ſt look on their Nakedneſs, thou art filled with ſhame for Glory, the Cup of the Lords right hand ſhall be turned unto thee, and ſhamefull Spewing ſhall be thy own Glory.*

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The Weekly Pacquet OF Advice from Rome: OR, The History of POPERY.

The Fourth Volume.

FRIDAY, August 18. 1682.

Dubium nullum est iis quos Spiritus Christi tangit, quin sciant, sese Offerre summum & gratissimum Laudis Sacrificium, quicquid contra hanc Cruentam Blasphemam & Sacrilegam Meritricem Diaboli *legere, dicere, scribere possunt*—Luther *in Epist. ante* R. Barius M. *De vitis pontificum.*

Pope Alexander *Poison'd, by a mistake with Wine prepared to Poison a Cardinal. Thirty Thousand years pardon granted,* Julius *the second, a* Tory-Pope, *flings St.* Peters *Keys into* Tybur. *Pope* Leo *the* X. *sends out extravagant Indulgences, which* Luther *opposes, and so we are brought to the beginning of the Reformation.*

THe Pope was so far from punishing his *base begotten Cæsar Borgia*, for *murdering* his *Brother* mention'd in our last, that he not winked at it, but resolves still to advance him to Riches and Honour; in order to which the said *Cæsar* flung off his *Cardinals Robes*, and openly declar'd he would be no longer a *Priest*, but a *man of War*; then he married *Charlotte* nearly related to the *French* King, who was willing to bestow her on him, because he had a mind

to change his *Bedfellow*, and concluded by sweetening the Pope by this match, to obtain a *Divorce*. *Cæsar* being retur n'd into *Italy*, designs the ruine of all the Governours or Lieutenants of the Cities of *Romania*, and to take the Government and profits all to himself; for effecting which, there was no kind of Treachery or Cruelty which he left unpractised, *Stabbing* some, *Poisoning* others, and *Strangling* diverse; whilst the Father striving as it were to exceed the Son in wickedness, was playing the same Game with the Cardinalls and chief Barons of the City; insomuch that *Volateran* and *Guiccardine* are weary with relating their Barbarities, and the politick Florentine, *Nick Matchiavil*, when he would give the World the Character or true figure of a *Tyrant*, does it in the person of this *Cæsar Borgia*, as *Zenophon* describes an excellent Prince, in the name of *Cyrus*.

Amongst other devises both Father and Son were exquisite Practioners in *Poyson*, and had thereby taken off several of the Richest Cardinals.—But

—Non Lex est Justior ulla
Quam Necis Artifices Arte perire sua.

'Tis Just, such witty Engineers of Death,
By their own Arts should lose their hated Breath.

The manner of this Popes death both *Onuphrius*, *Volateran*, and *Guiccardine* relate as followeth, — *He Supping one night in a Vineyard near the Vatican, to enjoy the coolness of the Air, was suddenly carried desperately sick into the Pallace, and the next morning he died, black, swoln, and beyond all credit deform'd, which happened as it is credibly reported by Poyson in this manner*: Cæsar Borgia *his Son Duke of* Valentia, *had resolv'd to* Poison Adrian *Cardinal of* Corvoto, *in whose Vineyard they were to Sup that Night, he sent before certain Bottles of Wine which he caused to be delivered to a Servant of his with a strict charge that no body should tast or touch it; it happen'd before Supper time the Pope came, and being very hot and thirsty, called for Wine, and because his Supper was not yet brought from the Pallace, the fellow thinking this to be some more excellent sort of Wine than usual, willing to gratify his Holinesses Pallate, gave him some of it; and just as the Father was drinking, in came the Son, and not imagining it to be of the Wine he had so prepared, drank of it too, but he being young and using present Remedies escaped with his Life, but not without great*

great Languiſhment which incapacited him for Actions for the future.

This Pope had *Raign'd*, or rather *Rag'd* 11 years, and the people were ſo pleas'd they were rid of him, that *Guiccardine* tells us, *Multitudes ran from all parts of the City, to glut their eyes, if they could, with the dead Carcaſe of this Serpant, who with ſuch unbridled Ambition, perfidious Treachery, horrible Cruelty, monſtrous Luxury, Inſatitae, Avarice, and ſelling without difference, or reſpect all things holy and profane, had Infected the whole World.* Nor does *Onuphrius* the Popes own Hiſtoriographer, give him a better Character; *His Treachery* (ſays he) *was more than punical, his Cruelty Barbarous, his Covetouſneſs and Extortion unmeaſurable, his deſire to enrich his Children, whether by Right, or by wrong, unſatiable. He was ſtrangely given to Women, by whom he had four Sons and two Daughers. His principal Whore was* Vanoccia, *a* Roman, *whom for her Beauty, rare meen, pleaſant wit, and Eloquence, in the time of his meaner Fortunes he liv'd with after the manner of a Wife.* —— Now was not this a rare fellow to be *Chriſts Viccar, Peters Succeſſor*, Head of the Church, *Infallible*? &c. Yet this was the pretious Pope, who in the year 1494. Publiſht with his own mouth, a pardon for *Thirty Thouſand years* to as many as would ſay a certain Prayer before the Image of St. *Anne*, the Mother of the bleſſed Virgin, Beginning—*Benedicta ſit Sancta Anna Mater tua, ex quâ ſine maculâ & peccato proceſſiſti*, &c. *Bleſſed be St.* Anne *thy mother, of whom without ſpot or ſin thou didſt proceed*, &c. Where are now the *Dominicans* who Preached the contrary Doctrine? the moſt Holy, moſt infallible *Monſter*, you ſee, has concluded the point againſt them.

Next came *Pius* the 3*d*, in the year 1503. he was an Old decripite fellow, and lived not above a month, then upſtarts *that Hector Julius* the ſecond, for before ever the Cardinals met, he had made his Party by *Bribes* and fair promiſes; and ſo without ever ſhutting the doors of the Conſiſtory was declared Pope; his firſt buſineſs was to Marry a Baſtard Girle he had, named *Felix*, to one of the *Urſini*, and his next was to drive the *French* out of *Italy*; he took *Ceſena* and *Forolivio* from *Caſar Borgia*, the Son of Pope *Alexander* the 6*th*, Expell'd the Family of *Bentivogli* with their Wives and Children out of *Bononia*, Excommunicated the *Venetians*, and gave their Lands to the firſt that could

take them, Interdicted *Alphonso* Duke of *Ferrara*, and made open War against him because he took part with the *French*, and went in person to the seige of *Mirandula*. And passing once over the Bridge of *Tyber*, with a naked *sword* in his hand, he flung the Keys into the River, which gave occasion to that Epigram.

Hic Gladius *Pauli nos nunc defendit ab Hoste*
Quandoquidem Clavis *nil Juvat ista Petri.*

Since *Peter's* Keys with Foes can not prevail,
This sword of *Paul* to save us shall not fail.

And *Monstrelet* the Historian thus describes him,—*He left the Chair of St.* Peter, *and took upon him the Title of* Mars *the God of War, displaying in the field his Triple Crown, and spending his Nights in the Watch. What a goodly sight was it to see the Mitres, Crosses and Crosier staves Flying up and down the Field? sure no Divels could be there, where Benedictions were sold so cheap.*

Upon this, *Lewis* of *France* and *Maximilian* the Emperour resolve to call a Council at *Pisa*, and to summon this Pope thither as being notoriously scandalous, incorrigible, a Fomenter of Wars, and altogether unfit for the Popedome; and though the Pope used means to take off the Emperour, yet *Lewis* persisted and caused certain *Medals* to be Coyned, upon which was Inscribed these words — *Perdam Babylonem, I will destroy Babylon*, and on some of them, *perdam Babylonis nomen— I will destroy the Name of Babylon.* By which 'tis evident he meant *Rome*, so that the notion of its being *Babylon* is neither new, nor set on foot by Protestants, though 'tis true his Holiness was herewith so much offended, that by his Bull he took away from the French King the Title of *most Christian*, and offer'd the same to *Henry* the 8th of *England* (then one of the Popes *white Boy's*) on whom afterward was bestow'd *that of, defender of the Faith*, but, God be thanked, our Protestant *British Monarchs* as they yet usually retain the *one*, so they may justly, when they shall think fit, assume the *other*, without being beholding to a raskally Divels Priest for either of them.

In opposition to the *Council of Pisa*, Pope *Julius* set up a *Conventicle* under that name in the Laterin at *Rome*, who Excommunicate the other folks, and damn all their proceedings; but

in

n the heat of their Carier *Julius* dies, on whom those that knew him bestow'd these *Epigrams*.

Fraude capit totum Mercator Julius Orbem,
Vendit enim Cælos, non habet Ipse tamen.

By fraud that Huckster *Julius* scrapes up pelf,
For Heaven he sells, yet hath it not himself.

And again,

Genui tui Patrem, Genitricem Græcia, Partum
Pontus & unda dedit, nunc Bonus esse potest?
Fallaces Ligures, mendax est Græcia, Ponto
Nulla fides; in te hæc singula, Jule! tenes.

From *Genua* and *Greece* his Parents blood,
At Sea he had his Birth, can he be good?
The *Genoe's* alway false, *Greeks* Liars be,
Faithless the Sea; all *Julius* meet in thee.

In a word, the Popedome of *Julius* was so imperious and barbarous, that the Cardinals were upon the point of binding the next that should succeed in that See, to the good behaviour, and prescribing certain Rules whereby he should Act, but what a pretty *Torisme* is it to hedge in a Cuckow, guide Infallibility, and bound the perrogative of the Chair, which according to modern Casuists, is unalterable? he dyed in the year 1513 in the 10th year of his pontificate, and the greatest Enology that *Ouuphrius* himself can bestow on him, is, that he was *Bellicâ Gloriâ plusquam pontificem decorem Claruit*, More famous for warlike Glory than became a Pope.

The next was *John de Medicis*, a very pretty forward Child, for he got to be an Archbishop almost before he had left his *Go-Cart*, and at Thirteen years of age was made a Cardinal, and at 37 arriv'd at the Popedome, by the name of *Leo* the 10th. On his Coronation day, he spent an Hundred Thousand Ducates, and in one morning, the Colledge of Cardinals consenting (says our Author) for *fear*, not of *free will*, he Created one and Thirty Cardinals, amongst whom were two of his *Nephews*. He continu'd the Council of *Lateran* conven'd by his Predecessor, and extinguisht that of *Pisa*, he exacted great summs of mony throughout

throughout all *Europe* by his Legates, under pretence of making War againſt the *Turks*, and his Prodigality cauſing continual want, he uſed (ſaith *Guiccardine*) very licentiouſly the Authority of the Holy See, and ſpread abroad throughout all the World, without any difference of times and places, moſt ample Indullgences, not only to ſuccour the Living, but alſo to deliver the Souls of the departed out of the pains of *Purgatory*. And it being notorious that ſuch Indulgences were granted only to rook people of their mony, there aroſe thereby many ſcandals, eſpecially in *Germany*, where his Miniſters for a very ſmall price ſold theſe *braided Wares*, and in Taverns play'd away at Dice the power of delivering Souls out of *Purgatory*, and the money thus raiſed he gave to his Siſter *Magdalene*, who appointed the Biſhop of *Arembauld* her Commiſſary for that buſineſs, which place he executed with exceeding great Covetouſneſs, and Extortion, ſo that Preachers were not aſham'd to publiſh in their Pulpits, that at the ſound of the mony, as it was caſt into their Baſon, the Souls *skipp'd for joy amidſt the flames*, and preſently flew out of *Purgatory*, and that whoever gave 10 Soulz might deliver thence what Soul he pleaſed, but if there was but one farthing leſs, they would do nothing.

Theſe horrible abuſes being thus daily without all ſhame committed, it pleaſed God to raiſe up *Martin Luther*, who firſt began to inveigh only againſt ſuch exorbitant Indnlgences, about the year 1516. but afterwards the Pope inſtead of Reformation ſending forth his Thunderbolts againſt him, he grew more wearily to ſcan the Doctrines of the *Roman* Church, and ſo open'd a way for the *Reformation*, which hence may properly bare date, and therefore *here*, as an happy and very proper *period* we ſhall give a Concluſion to this 4*th* Volume.

SOLI GLORIA SOLA DEO.

THE

The COURANT.

Tory. THe truth is, 'twas a great *disappointment*, and has utterly spoil'd the wit of *an Health to Blewcap*! but are not your *Whiggs* at *Chichester* most abominable Varlets, to *Massacre* our Reverend Father's Jades at this rate?

Truem. Yes indeed, *Nat Thomson* and *L'Estrange* I see resolve to make *Martyrs* of the poor Beasts; one of the *Roman* Emperours made his *Horse* Lord Mayor, and an *Ass* you know tutor'd the Prophet, why then may not an *Episcopal Steed* be Sainted? We men of *Kent* I remember got *long-tails* by being uncivil to Bishop *Beckets Nag*, and who knows what heavy Judgments may befall these *Clowns of Sussex* for such a damnable Plot against *Old Roan* or *Sorrell* Ecclesiastick? but the truth is, all the whole story is a *Ly*, the Phanaticks kill'd my Lord the Bishops Horses, no more than they burnt *London*, and yet *Roger L'Estrange* has charg'd them with both.

Tory. Well! let the *Horses* go to the *Dogs*, or ly as long *unburied* as the fellow did, a few years ago, but in the mean time what can you say touching the *man* that was slain there the other day?

Truem. There was a fellow fit for the Imployment, that took upon him to be an *Informer*, but staying too long after the Brandy bottle, the *Meeting* it seems was broke up, this loss of a *Jobb* and the Liquor together enrag'd him to that degree, that he must needs break a worthy Gentleman's *Windows*, whose Coachman going out to enquire the cause of that *Burglary*, the Informer not only abus'd his Master with vile Language, but assaulted the Coachman, who in his own defence, laid him in the Kennell, but no sooner had he recover'd his Leggs, but away he runs to the *Man's you wot on* to make his sad Complaint how he had *suffer'd* by the *Whigs* for *serving the Church*. Into the Celler he is carryed for a Cup of *Benediction and Consolation*, and being Drunk before, adds to the debauch, and so *good Night*! Now this accident is to be fill'd to the *Dissenters* account, and you must needs believe that he dyed by means of the scuffle between him and the Coachman. But pray tell us, what makes Squire

Hodge

Hodge so desparately mad with the *Parliament*, and fall so foul on their privileges at this juncture, I hope we are not like to have one this Winter?

Tory. No, no, Hang 'um we all hate the very name; the Popes Holiness himself would be as well pleas'd to hear of a *General Council* as we of a *Parliament*. You see *Roger* aforesaid makes it Rebellion and half seas over to *Forty one*, to expect an annual Parliament, though there are a Brace or two of as *fair laws* for it, as any in the *Statute Book*.

Truem. I never wonder to hear naughty Boys rail against *Birch*; no doubt the Gentleman's Journey to *Holland*, cost him Mony, and he may be allow'd now to swagger; don't you remember how the *Collier* hufft against the Mayor when he was got out of the Liberties.

Tory. Yes, but his saying 'tother day that *Rebellion always attended the Reformation*, was a little to broad. I left a note last Night at *Sam's* to caution him to more prudence, for if he go on at this rate the people will conclude him a *Papist*, though *France should never make a word on't*.

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